

LORIN FARR
PIONEER

T. EARL PARDOE

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GENEALOGY COLLECTION



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LORIN FARR, PIONEER

Sincerely yours
T. Earl Pardoe
By T. Earl Pardoe

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Brigham Young University Press
Provo, Utah



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Acknowledgments

The author wishes to give thanks to the late President George Albert Smith, whose concern for the printing of this biography was a constant urge for its completion.

1131850

Without the help and advice of the Latter Day Saint Church Historian's Library, personal aid from Joseph Fielding Smith, A. William Lund, Preston Nibley, Earl Olsen and others in the office, this book could not have been written. Historian Lund read the manuscript and gave invaluable assistance.

To the many relatives who have furnished pictures and intimate bits, my sincere thanks, and if some go unnamed here it is that any left out may not be offended. I have used freely the interviews and writings of John and Asael Farr, Benjamin L. Rich, Mame Farr Driver, and my mother, Lenora Farr Pardoe. Jennie Farr Budge, Ethel Farr Whiting, Emily Smith Stewart, and Rachel Middleton Jensen have helped to fill in the gaps of unwritten records.

The diaries of Winslow Farr Jr. and President Charles F. Middleton have proved to be the most intimate parts of the story.

The Libraries of St. Johnsbury, Vt., the State Historian's Offices in Vermont and California, the archives of the L. D. S. Genealogical Society in Salt Lake City, the Public Relations Office of the Union Pacific Railroad Co., Omaha, the History Division of the New York Public Library, and the Reference Library of the Brigham Young University, have been especially helpful.

Particular thanks are due Archivist Archibald F. Bennett and Research Expert, Newborn I. Butt. Pertinent problems have been referred to them with gratifying results.

Valuable help has been given by George Egert, Secretary of the Nauvoo Chamber of Commerce. Mr. H. A. Schowalter of Nauvoo took some of the pictures for me, William Jenks augmented my own pictures of the Waterford Cemetery. All negatives of the pictures of Vermont and Nauvoo have been given to the L. D. S. Historian's Office for whatever use they may wish to make of them.

My gratitude to President Joseph Fielding Smith for factual quotations from his writings of the history of the Church. It was to his books and the Historical Records of Historian Andrew Jensen that I went for final authority.

Appreciations to Dr. Milton R. Hunter for the help found in his writings of Ogden, Utah

Bion Book Store - 10.00

For the advice and council of Franklin R. Haymore in the guidance of the format and cover jacket, of Delvar Pope for the picture lay-out, for general help by S. Ross Fox, and for the secretarial patience of Denece Decker Bowden, Ione Roberts, Marilyn Young, Elaine Liechty, Leila Hurst and Charles Pope, I am greatly indebted.

Some fifty friends subscribed for one or more of the books prior to publication, and of these, two dozen underwrote my efforts up to ten copies each. To them, I am most grateful, as they gave me assurance of some of the necessary payments in the personal publishing of this biography, amounting to one thousand volumes

Many of the names of Lorin Farr's grandchildren have been furnished, but insufficient to include such a list in this volume. I shall compile a complete list of his descendants and have it available in the near future. It is quite a formidable one but not the greatness as some have suggested. Similar lists are being acquired of the lineage of Aaron F. and Winslow Farr Jr.,

I would be most remiss if I did not express my gratitude to the Deseret Evening News, the Salt Lake Tribune, San Francisco Call, Ogden Standard Examiner, the Millennial Star, and other newspapers whose reportings have become invaluable sources of history. To the unnamed reporters, a hearty thanks.

For the many kind words of gratitude which I have received in anticipation of the biography's publication, my sincerest wish is that it may, in some manner, give pleasure and reflect honor to the great man it endeavors to commemorate.



FORWARD

It was the sincere intent of President George Albert Smith to write the introduction for this book.

In his illness, wherein his great soul overpowered his frail body, he shared his precious time by having the first chapters read to him by one of his devoted daughters. He spoke of this intent during his last days of sickness.

In lieu of this, two letters of President Smith are here presented to honor this volume, a modest story of a great pioneer, Lorin Farr.

It was the desire and request of George Albert Smith that motivated this book to its ultimate fruition, and to him this volume is affectionately dedicated.

San Francisco Overland Limited

Enroute to New York

Cleveland, Ohio

October 13, 1941

My Dear Cousin

After our conversation about Grandfather's life and photograph * I began a search for the snap-shot I referred to.

Just before leaving I found it and not having time to mail it brought it along. It is typical of Grandfather as he appeared about two years prior to his demise.

He and German E. Ellsworth are standing in front of his old home in Nauvoo, Ill. He was a typical Yankee, one of the noblest and best. He was often in the home of Joseph the Prophet and was as devoted to him as one man could be to another. I wish we had a transcript of his thoughts as he stood in front of his cottage home from which he was driven when a young man because he would not desert the church. He was as courageous as one could be and always backed his courage with excellent judgement. We who are his descendants should be proud to know that his blood courses in our veins. He was a great pioneer and made a real contribution to the development of Utah.

He loved the people and was always found looking after their interests.

We owe it to him to exemplify in our own lives his many virtues and leave to posterity evidence that we appreciate our heritage.

I hope the picture will be what you desire to add to your collection.

I compliment you and your dear wife on the record you have made and am proud to be your cousin. Wishing you and your dear ones every blessing you can desire I am affectionately your kinsman,

(Signed) Geo. Albert Smith

*shown in chapter seventeen.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
GEORGE ALBERT SMITH, PRESIDENT
SALT LAKE CITY 1, UTAH

Inspiration Cove
168 Emerald Bay
Laguna Beach, Calif.
February 17, 1950

Prof. T. Earl Pardoe
Brigham Young University
Provo, Utah

Dear Earl:

Your letter of February first is before me. It was sent on from my office in Salt Lake City.

I am glad to hear from you and to know that your research on the life of Lorin Farr has been gratifying to you. With reference to Grandfather's home on Big Cottonwood, I do not know. I did see Grandmother Olive Hovey Farr at Cottonwood on one occasion. She was living with her daughter, Olive. It was a house with probably four or five rooms in it, painted white and I think it was built of frame. I have no idea where we would find a picture of it as they didn't use cameras in those days.

If we could locate any of the Walker family, they might have something of the kind. If I am able to find any trace for you of such a picture as you desire, I will be happy to do so.

I am so thankful that you were able to visit Vermont and I think you were fortunate to secure information there.

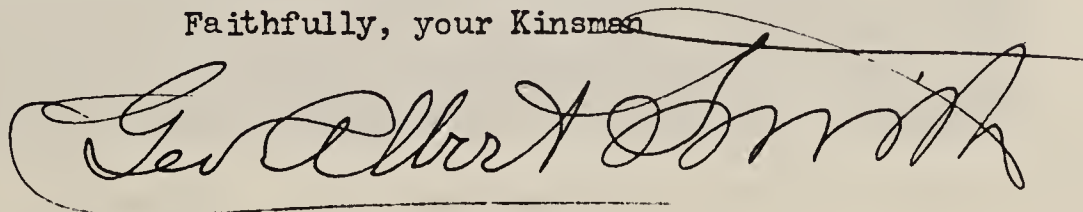
I am glad to know that the men in the Historian's Office have been cooperative. If there is anything I can do I will be glad for I am anxious that you should succeed in securing as much information as possible about Grandfather Lorin Farr. My own Father repeatedly said to me, "My son, you ought to be grateful that you have the blood of Lorin Farr in your veins."

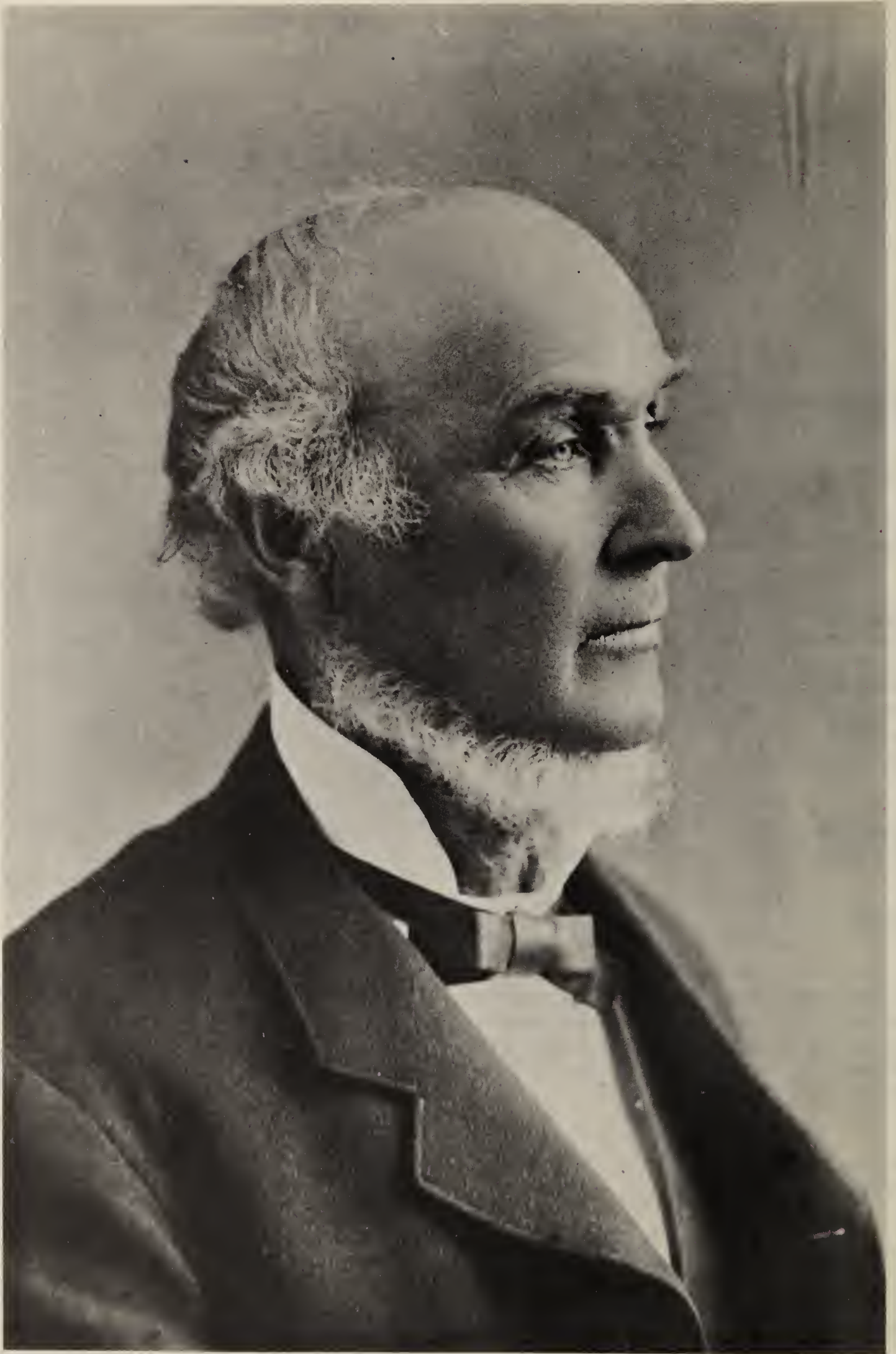
The weather here is mild and we have had considerable sunshine during the last few days, but today it is foggy. Probably tomorrow it will be bright again.

With love to yourself, Kathryn and family, I subscribe myself,

Faithfully, your Kinsman

GAS:dah

A large, flowing handwritten signature in dark ink, which appears to read "George Albert Smith". The signature is written over a horizontal line and extends across most of the width of the page.



Lorin Farr 1820-1909
As most of his friends remember him.

INTRODUCTION

Indomitable pioneer, railroad builder, faithful churchman and loyal American--such is one of the west's great leaders, Lorin Farr.

To have been an active, leading pioneer is honor enough to commemorate any life; to be a frontier planner and builder of railroads would suffice for interest and glory for any biographer; to have a burning testimony of the divinity of Jesus Christ and the mission of Joseph Smith which is based on intimate contact and daily associations with every prophet of this dispensation is a glorious challenge to be honored; to be proud of ancestry and an ardent student of American government and applications in liberty, parliamentary practice and expert in the knowledge of constitutional law, these further abilities make Lorin Farr one of the really great men of the West. One marvels that his life has not been written long ago, but the author is grateful for the opportunity.

The copious and meticulously written diaries of Lorin Farr mysteriously disappeared in the immediate interim following his death. This biography is, therefore, deficient in the wonderful intimacies that could have enriched this story. Noteworthy, is the fact that very few letters of Lorin Farr are even to be found in the Church files, though he served as a Stake President for more than twenty years. It is a further testimony, however, of his greatness, as a full life can almost completely be gleaned from records and papers left by his numerous friends. Possibly there is more written about Lorin Farr than any other Utah pioneer who was not made an apostle in the Church he loved so much.

He served his state at both major Constitutional Conventions, was a member of almost every legislative committee and frequently presided at important sessions when sharp issues arose in parliamentary practice. He was Mayor of Ogden from its inception through ten consecutive terms and was literally drafted for another two years. All Church records of Weber Stake for its first twenty years, when he acted as ecclesiastical head, are prolific in notes of his leadership and activities. Regretfully, not a dozen of his numerous sermons and orations are now available.

He traveled more than half a million miles by horse, either in the buggy and wagon or in the saddle, on church and civic duties. This phase of his life is an epic in itself.

He was a peace maker, excelling in that. He was vigorous in his opinions, uncompromising with truth, and walked away from any possible quarrel not directly concerning him. His kindly smile, keen wit, and apt stories made him a most popular arbitrator. He had no patience for the wasting of time, worked with a purpose and kept a problem alive until it was solved and consummated. His word was a gilt-edged bond and honored by the thousands who knew him.

He was made a confidant and body guard of the prophet, Joseph Smith, carried out many entrusted commissions for Brigham Young and by Brigham Young was selected to colonize northern Utah. He was given choice lots in the plots of Nauvoo and Salt Lake City, was given a mission portfolio to Europe to travel where the Spirit directed, to bear testimony of Joseph Smith and the Gospel progress in Utah. After his release from the mayoralty and stake presidency, he spent most of his life in visiting Church centers to expound the mission of the prophet Joseph and the destiny of the United States.

Apostle Orson F. Whitney in his "History of Utah" Vol. IV, Biographical * has this to say of Lorin Farr:

"Than he, none of the founders of our States, have made more honorable records, whatever may be said of more illustrious ones. To speak of greater gifts or larger opportunities, is not to disparage those possessed by a man whose abilities as a colonizer, a law maker and an executive are so well known and recognized.

"Those were times, too, when the best men were sought for and put in office, men of honesty and integrity, who could be relied upon to expend the public revenues wisely and economically and administer the affairs of government in the interest of the entire people.

"The simple fact that for twenty-two years he was mayor of the second city in Utah is an eloquent tribute to his worth and the esteem in which he was held by his fellow citizens.

"For twenty-eight years he represented Weber, Box Elder and Cache Counties and some of the time Carson County in the Territorial Legislature."

In the pages to follow, we offer a small part of the record of a great man.

* Published by George Q. Cannon & Sons Company, 1904, S. L. C. (p. 106)

CHAPTER ONE

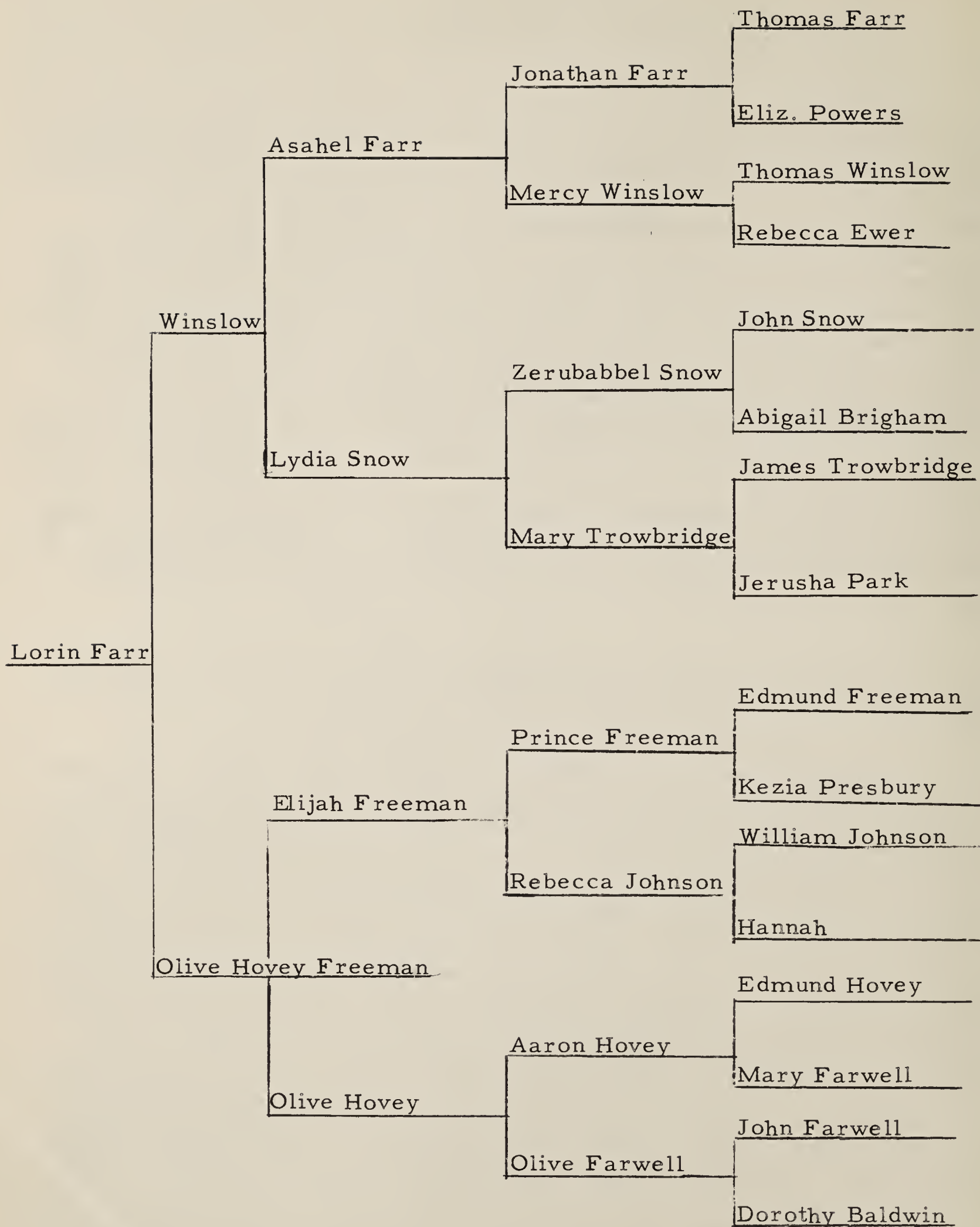
GLORIOUS ANCESTRY

We cannot study the lineal descent of Lorin Farr or any of the great pioneers, but be convinced that they come from a heritage of insistent interest in liberty, freedom and the expression of free agency. From the very doors of Kings, we find this ancestry struggling for equality of rights, the making of opportunities for peaceful life à common goal. It is as if they knew they were born to be free though freedom did not exist; the pattern for the acquisition of liberty is the same in Saier de Quincy of 1215, as it was with Richard Warren in 1620, or Lorin Farr in 1847. Liberty was more precious than life, though life was priceless for the service it could render. The dignity of man motivated their living in a free community. When intolerance and oppression became burdensome, new territories were sought, conquered, and colonized. It remained for Lorin Farr of his dynasty to come to the last horizon of unlimited expansion. His ancestors now must turn back to the world he was obliged to leave and point the way that he and other glorious souls made clear. The horizons of earth have been dissipated in easy travel--the globe's surface has been explored and the pioneer of tomorrow must rehabilitate its soil and look hopefully to the inhabitant's soul.

That we may better be acquainted with the lineal heritage of Lorin Farr, the first page of his ancestral pedigree is appended on the following page.

An interesting item relating to the ancestry of Lorin Farr has been written by Archibald F. Bennett in the Improvement Era of 1950 (p. 269). In part he states: "Sarah Farr, mother of President (George Albert) Smith, was descended through her father, Lorin Farr, and her grandfather, Winslow Farr, from staunch Governor Roger Conant of Massachusetts Bay Colony. Lorin Farr's mother, Olive Hovey Freeman, was a seventh cousin to Oliver Cowdery. Their common line of ancestry traces back across seven pedigree charts for twenty-two generations to one Saier de Quincey, Earl of Winchester, who died 3 November, 1219, a crusader on his way to Jerusalem. He was one of the twenty-five barons made sureties to the Magna Carta to see that King John kept his pledge to his people, and one of the seventeen of these sureties who left descendants. Nor does the pedigree end there. It continues on to earls and dukes, and kings of England, Scotland, France, Italy, Sweden, and elsewhere, even back to the mighty Charlemagne, and thence as far as pedigrees can be traced with certainty."

There is no attempt in this biography to make a complete genealogical record. We shall, however, include the immediate ancestry of Lorin Farr which, in four generations, breaks down to the following men and women: Thomas Farr was the father of Jonathan Farr who fought in the



American Revolution, his wife, Elizabeth Powers comes from one of the famous New England families; Thomas Winslow goes back many generations to leading citizens of Kemsey and Droitwich, England, and particularly to Kenelm Winslow, the father of Edward, who came to America on the Mayflower. Rebecca Ewer, Winslow's wife, leads by way of Thomas Ewer to Roger Conant, first governor of Massachusetts Bay Colony; John Snow was grandfather to Lydia, whose brother was Levi, the father to Erastus and Lorenzo Snow, apostle and president of the Church of Jesus Christ, of Latter-day Saints. Abigail Brigham connects family relationships with Brigham Young; James Trowbridge was one of the early settlers of Worcester, Massachusetts; his wife, Jerusha Park, was daughter of Richard Park, early interested in equality in government. The Trowbridge dynasty carries directly back to Thomas Trowbridge, who was major of Tonton, Somerset, England, about 1500; Edmund Freeman takes a proud dynasty back to another Edmund of Pulborough, Essex, England, who married Elizabeth of the fabulous Beauchamp family. Keziah Presbury * has as her great grandfather, Richard Warren of the Mayflower; William Johnson and his wife, Hannah, we know no further details of their lives other than their marriage and offers a challenge for research; Edmund Hovey was grandson of James Hovey, one of the founders of Ipswich, Essex, Massachusetts, and was killed by Indians. Thomas Hovey was drum major and paymaster under Washington; Mary Farwell leads us in seven generations to a common ancestor of Oliver Cowdery, one of the witnesses of the Book of Mormon and brilliant scholar. And particularly through her, to Saier de Quincey, one of the barons of Magna Carta fame, whose wife, Margaret de Beaumont, was great, great granddaughter of Henry I, King of France; John Farwell, Mary's brother, married Dorothy Baldwin, the daughter of Lt. Thomas Baldwin of Mansfield, Connecticut, bringing another line of relationship to Brigham Young.

There is much of interest we glean of the Freeman family. Several items of Utah importance come to us from the "Vermont Gazateer" for Caledonia and Essex Counties, 1764-1887:

"Elijah Freeman came to this town, from Hanover, N.H., in 1800. His son, Arad, married Desire Currier, located on the place where L. D. Freeman now lives, and reared one son and one daughter. His son, Lucius S., born in 1812, was town clerk forty years and married Sophronia Hutchinson in 1840. Lorenzo D., born in 1843, married Diantha S. Miles, in 1863, and now resides in Lower Waterford Village. His children are Rosa E., Charles C., Mary D., Ellsworth B., and Myra M.

"Aaron Freeman, son of Elijah and Olive (Hovey) Freeman, was born at Norwich, Vermont, December 31, 1784, and came with his father to Waterford in 1800. He married Hannah, daughter

* Town Clerk can find no birth record of Keziah Presbury nor her marriage to Edmund Freeman, but has records of the births of their children. Further research is in progress. The complexity of the research is shown in following:

GENEALOGICAL SOCIETY
of the
Church of Jesus Christ of Latter-day Saints
80 North Main Street
Salt Lake City, Utah

In Your Reply Please Refer to: AFB/svt

June 12, 1953

T. Earl Pardoe
Brigham Young University
Provo, Utah

Dear Brother Pardoe:

RE: Ancestry of Kezia Presbury

Your problem is to prove that Kezia Presbury, wife of Edmund Freeman, was a descendant of Richard Warren of the Mayflower.

This appears evident for the following reasons:

1. Kezia among her fourteen children named six Lydia, Stephen, Nathaniel, Deborah, Skeefe and Abigail.

These names all appear in the families of Stephen Skiffe and Lydia Snow or in that of their daughter Deborah Skiffe who married Stephen Presbury.

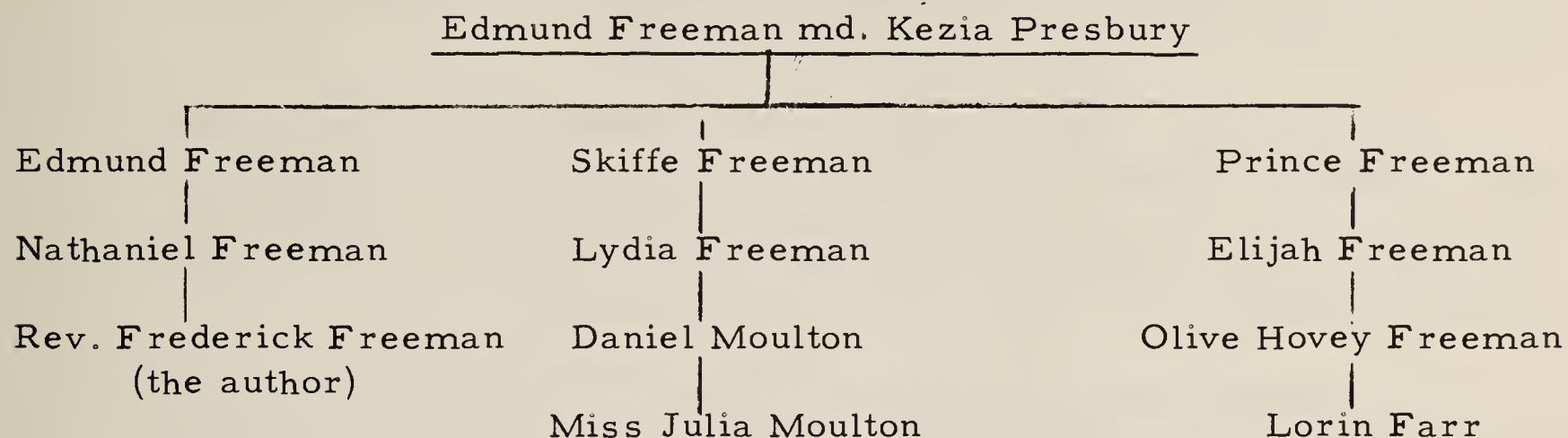
2. Since the family of Stephen Presbury is the only family which resided in Sandwich, Mass., where Kezia Presbury resided and had her children born, it seems entirely logical that Kezia should be their daughter. This would account for her use of Skiffe and Presbury names in naming her children.

3. Stephen Presbury died at Edgartown, Dukes Co., Mass., 17 May 1730. His will was dated April 6, 1730, and was proved June 30, 1730. In it he disposes of his property to "my seven daughters" and the children of his only son John, deceased. (Banks: History of Martha's Vineyard, vol II, Annals of Tisbury, p. 24.)

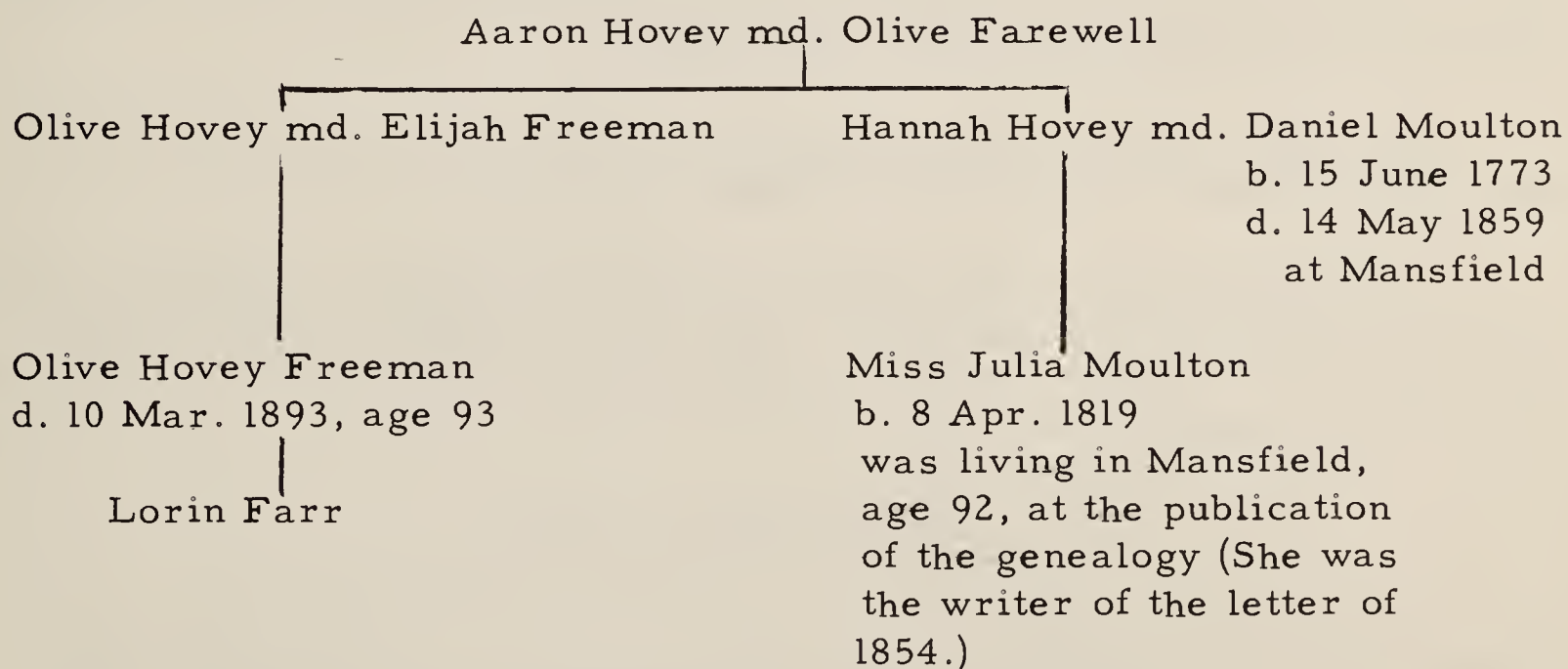
4. The births of only two daughters of Stephen Presbury and Deborah Skiff are recorded at Sandwich, Mass., viz. Mary, b. 28 Aug. 1694; and Keturah, b. 28 Apr. 1696.

Yet Banks, the outstanding genealogist, lists them with seven daughters: Mary, Keturah, Dorcas, Abigail, Drusilla, Content and Sarah, as well as a son John. He does not include Kezia among them. These names of the daughters he obtains from their marriage records. All of them married except Keturah. I believe that Keturah died young, and that Kezia was one of the seven living daughters referred to in the will.

5. Rev. Frederick Freeman, author of the Freeman Genealogy, published in 1875, was himself a great-grandson of Edmund Freeman and Kezia Presbury. He was thus a second cousin of Olive Hovey Freeman (mother of Lorin Farr) and also a second cousin of Daniel Moulton, who died in Mansfield, Conn., in 1859, and who told his daughter Julia about his lineage. These relationships are explained in this chart:



Moreover through the Hoveys Daniel Moulton was an uncle-in-law to Olive Hovey Freeman, and Miss Julia Moulton (daughter of Daniel) was her first cousin.



Rev. Frederick Freeman spoke of the introduction of the given name Skiffe or Skeffe in the Freeman family, and wrote:

"The name was undoubtedly introduced by reason of some family connection. This we have always regarded as certain; and, in 1854, we received corroborative evidence in a letter from our estimable cousin and very intelligent correspondent, Miss Julia Moulton of Mansfield, whose descent was from Skiffe Freeman, b. 1723, s of Edmd., b. 1683:

"My father says the Skiffs, formerly of Windham, were cousins to us; and Edmund, b. 1655, m. Sarah Skiff.'" (Freeman Genealogy, pp. 32-33.)

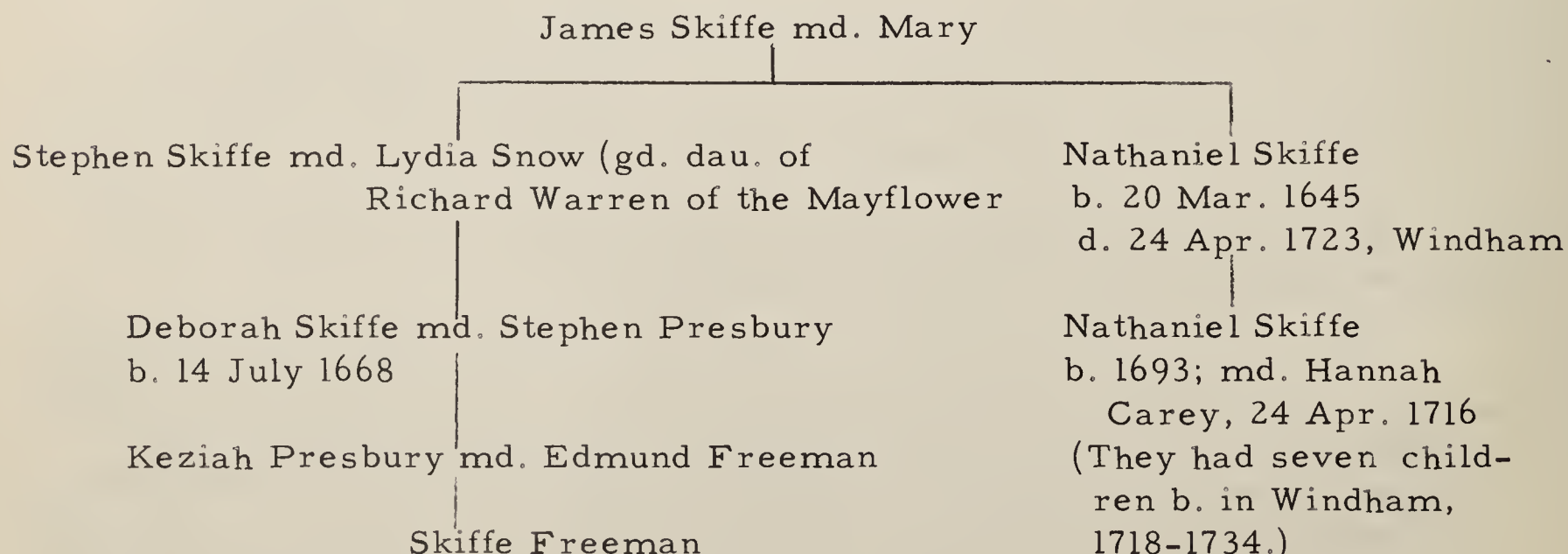
6. Rev. Freeman however did not give the name of the mother of Edmund Freeman (husband of Kezia Presbury) as Sarah Skiffe, but only as Sarah....He noted she died 12 Nov. 1742, age 90. This would make her born in the year 1652. "We have desired," he wrote, "to determine beyond doubt what was her maiden name, and have with apparent reason supposed she was a SKEFFE, but cannot affirm that it is absolutely revealed. The conjecture that it was Skeffe has been somewhat discouraged by its not appearing as Christian name of either of her children. It is, however, given on the birth of a grandson." (Ibid.)

Actually there was only one Sarah Skiffe born early enough to have been the wife of this earlier Edmund Freeman. She was the daughter of James Skiffe and Mary, and was born at Sandwich, Mass., 12 Oct. 1646. She married Thomas Mayhew and became the mother of a family of Mayhew children, dying 30 Dec. 1740, nearly 95 years of age.

This eliminates Sarah Skiffe as the wife of Edmund Freeman, even though that statement occasionally appears. (For instance, Fanny Kimball Freeman (Mrs. Raymond S. Perkins) has been accepted as a member of the National Society of Daughters of Founders and Patriots of America, Nos. 1034, 1093, vol. XI, through the lineage of "8. Edmund Freeman (Oct. 5, 1655 - 1720) and Sarah Skiffe (1652 - 1742).") Our conclusion must be, therefore, that the surname of Skiffe used as a Christian name in the Freeman family did not come through this wife Sarah.

The only remaining possibility is that it came through Kezia Presbury, whose mother was Deborah Skiffe.

7. If we adjudge Kezia Presbury to be the daughter of Stephen Presbury and Deborah Skiffe, and one of the "seven daughters" mentioned in his will, we can readily see how her descendants and the Skiffes of Windham, Conn., were "cousins."



For these seven reasons it appears that this placement Kezia accounts for all the facts in the case.

Sincerely yours,

Archibald F. Bennett (Signed)
General Secretary

PEDIGREE CHART

CHART NO. _____

DATE _____

NAME OF PERSON SUBMITTING CHART _____

STREET ADDRESS _____

CITY _____ STATE _____

NO. 1 ON THIS CHART IS THE SAME PERSON AS NO. _____

ON CHART NO. _____

1 KEZIA PRESBURY (?)
BORN _____
WHERE _____
WHEN MARRIED _____
DIED 20 Apr. 1764
WHERE Mansfield, Tolland, Conn.

2 STEPHEN PRESBURY
BORN abt. 1666
WHERE of Edgartown
WHEN MARRIED abt. 1693
DIED 17 May 1730 in 58th year
WHERE _____
will d. 5 Apr. 1730
pr. 30 June 1730
(Had Keturoh b. 28 Apr. 1696.)

3 DEBORAH SKIFF
BORN 14 July 1668
WHERE Sandwich, Mass.
DIED 11 Mar. 1743 in 73rd year
WHERE _____
(Banks: History of Martha's Vineyard, III:433; Annals of Tisbury, II:24-25)

4 JOHN PRESBURY
BORN abt. 1640
WHERE of Sandwich, Mass.
WHEN MARRIED _____
DIED bef. Apr. 1679
WHERE _____

5 DORCAS BESSEY
BORN _____
WHERE _____
DIED _____
WHERE _____

6 STEPHEN SKIFF
BORN 14 Apr. 1641
WHERE Sandwich, Mass.
WHEN MARRIED _____
DIED 19 June 1710
WHERE _____

7 LYDIA SNOW
BORN abt. 1640
WHERE Marshfield, Mass.
DIED 17 Mar. 1713
WHERE _____
(Banks: Hist. of Martha's Vineyard, III:433)

8 JOHN PRESBURY
BORN _____
WHERE of Sandwich, Mass.
WHEN MARRIED _____
DIED May 1648
WHERE CATHERINE

9 CATHERINE
BORN 22 July 1649
WHERE (md. 2nd Richard Chadwell)
DIED _____
WHERE _____

10 ANTHONY BESSEY
BORN _____
WHERE _____
WHEN MARRIED _____
DIED _____
WHERE JANE

11 JANE
BORN _____
WHERE _____
DIED _____
WHERE _____

12 JAMES SKIFFE
BORN abt. 1610
WHERE of Sandwich, Mass.
WHEN MARRIED _____
DIED _____
WHERE _____

13 _____
BORN _____
WHERE _____
DIED _____
WHERE _____

14 ANTHONY SNOW
BORN _____
WHERE _____
WHEN MARRIED _____
DIED _____
WHERE ABIGAIL WARREN

15 ABIGAIL WARREN
BORN (N.E.Reg. 55:72,76)
WHERE _____
DIED _____
WHERE _____
of Mayflower

16 _____
ABOVE NAME CONTINUED ON CHART

17 _____
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29 _____
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30 RICHARD WARREN
ABOVE NAME CONTINUED ON CHART

31 _____
ABOVE NAME CONTINUED ON CHART

(? - No proof of her parentage.)

GIVE HERE NAME OF RECORD OR BOOK WHERE THIS INFORMATION WAS OBTAINED. REFER TO NAMES BY NUMBER.

of Roger Ross, of Templeton, Massachusetts, in 1809, and had one daughter, Caroline R. The latter married Dennis May, a son of Elisha and Polly (Underwood) May in 1832. They have reared three daughters, namely, Ellen Caroline who married H. N. Hutchinson, and lives at Concord, Vermont, Susan R., who married Charles H. Goss of this town, and Mary D., who married James Merrill, of North Haverhil, N.H. Mr. May owns and occupies the Freeman homestead.

"Capt. Elijah Freeman was one of the first pioneers of Waterford, having come in 1796. His sons were Aaron, Elijah, Arad and Farwell. He bought three lots of land and gave one to each of his boys, except Farwell. He belonged to the Congregational church. He was sheriff and once attached property of one Tim Richardson in a way, which Richardson said, was crooked. The church called a council of ministers to hear the case and they met at the house of Joseph Hale. Among the witnesses were Joseph Knights and Vine Taylor. Taylor, who was a curious genius, got old Tim well "beered up" for the hearing and took a seat by the side of him. Captain Freeman got up and began to tell a pitiful story about the attachment, during which old Tim kept whispering, "He lies." Vine said, "Now is your time to tell him." Tim jumped up and boldly exclaimed, "Captain Freeman, you lie, and I can prove it by Joseph Knights, Vine Taylor and God Almighty." The witnesses were reliable and the church dismissed him. Freeman lived with his son Aaron till he died not far from 1825."

Benjamin L. Rich, grandson of Lorin Farr, son of Ben E. Rich and Nina Farr Rich, clears up a point concerning a certain book purported to have been given to Elijah Freeman by General George Washington (Letter dated May 8, 1950):

"No, I do not have the little book which family legend states belonged to George Washington and was given to Elijah Freeman, Grandfather Farr's grandfather. The facts are these: After the Revolutionary War, the Revolutionary soldiers organized a society called the Washington Benevolent Society. Elijah Freeman, Grandfather's grandfather, was a Revolutionary soldier and entitled to membership. The certificate of membership is made up in an attractive little booklet about 3 inches wide and 6 inches long and containing 49 pages. On the first printed page it reads as follows:

'THIS CERTIFIED, THAT Elijah Freeman has been regularly admitted a Member of the WASHINGTON BENEVOLENT SOCIETY, instituted in the City of Newyork, on the 12th day of July, 1808, and established in the County of Caledonia and State of Vermont, on the 8th day of Jan. in the Year of our Lord, 1812.

(Signed) C. Stoney, President.

(Signed) F. T. Porter, Sec'y.'

THE
VALEDICTORY
ADDRESS
OF THE
LATE ILLUSTRIOUS
George Washington,

TO THE
People of the United States.

"It is a Legacy worthy such a Father."

MONTPELIER, Vt.

PUBLISHED, AND FOR SALE, BY
Walton & Goss, Printers.
1811.

This Certifies, that
Elijah Freeman
has been regularly admitted a Member of the WASHINGTON BENEVOLENT SOCIETY, instituted in the City of Newyork, on the 12th day of July, 1808, and established in the County of *Calais* and State of Vermont, on the 8th day of *Sept* in the Year of our Lord, 1812

C. Stoney President.

J. A. Porter Sec'y.

Waterford April
10th 1826
Elijah Freeman
In the 70th year
of his age
A presents to his
Grandson
Lorin Fair
In the 6th year
of his age

Waterford
April 12th 1847
Lorin Fair
in the 77th year
of his age, presents
to his grandson
Bon. Leroy. Rich
in the 19th year of
his age this Book
present

"The next page reads as follows:

"The Valedictory ADDRESS of the Late Illustrious
GEORGE WASHINGTON, to the People of the
United States. "It is a legacy worthy such a Father."
Montpelier, Vt. PUBLISHED AND FOR SALE, BY
Walton & Goss, Printers, 1811.'

"And following that is a brief biography of General Washington and Washington's farewell address which he wrote and promulgated when he left the office of the Presidency and which is one of our great patriotic historical documents, second only in importance to the Constitution of the United States. On the first fly leaf of the little booklet and certificate Elijah Freeman in his own hand-writing indicted the book to Grandfather Farr, Elijah being 70 years of age and Grandfather Farr 6 years old at that time, and which is as follows:

'Waterford (Vermont) April 10th, 1826. Elijah Freeman
in the 70th year of his age presents to his Grandson Lorin
Farr in the 6th year of his age'.

"On the next fly leaf Grandfather Farr at Ogden, Utah, who was then 77 years of age indicted the book and certificate to me in his own handwriting and which reads as follows:

'Ogden City, April 1st, 1897. Lorin Farr in the 77th
year of his age, presents to his Grandson Ben LeRoy
Rich in the 19th year of his age this Book'.

"I am told that there are very few copies of this certificate and booklet in existence today. I am told that Calvin Coolidge had one which came from Revolutionary times from his ancestors. This booklet is among my most cherished possessions and is an unusual heirloom coming down from Grandfather to grandson twice in their written certificates, and having been continuously in the family since the Washington Benevolent Society was organized in New York on the 12th day of July, 1808. I do not have a grandson, and if I do not before I die, I intend to indict the booklet and certificate to my son, Benjamin L. Rich, Jr. Several members of the family have attempted to steal this booklet from me several times and now I keep it under lock and key in my safe."

The author has subsequently seen and read from this most interesting booklet and presents photostats of four of the pages designated above.
(Courtesy Ben L. Rich.)

The family record "Freeman Genealogy" is a volumen of great interest and is available in our libraries. This volume was freely consulted by the historian Edw. W. Tullidge and known facts verified by Lorin Farr later to be included in the volume "Northern Utah and Southern Idaho."

"On the side of Lorin Farr's mother, whose name is Olive Hovey Freeman, and who is alive at this writing, (1889) having reached her eighty-eighth year, he is descended from Edmund Freeman, who was one of the founders of the town of Sandwich, Barnstable County, Massachusetts. The family record, entitled "Freeman Genealogy," says:

'Mr. Edmund Freeman, from England, was at Saugus alias Lynn in 1635. Mr. Lewis in his "History of Lynn" says: "This year many new inhabitants appear in Lynn, among them worthy of note Mr. Edmund Freeman who presented to the colony twenty corseletts or pieces of plate armor."

"Mr. Freeman was subsequently in the Plymouth Colony, and with nine associates was soon recognized by the government as a suitable person to originate a new settlement. He was admitted a Freeman at Plymouth, January 2nd, 1637, and after being a short time resident in Duxbury obtained leave of the colonial government to commence the establishment of the first English town on the Cape."

The date is indicated by the record, "Plymouth, April 3rd, 1637."

'Mr. Freeman's status may be inferred from the fact that of the fifty-eight who became entitled to shares in the division of lands his portion was much the largest. His position in the colony is evidenced by successive elections as assistant to the governor in directing public affairs. He was early appointed the head of a court of three, "to hear and determine controversies and causes" within the several contiguous townships. When, after a residence of many years in the colony, select courts were established by government in each county, he was one of the selected. Indeed, we find him always prominent, active, influential.

'During the Quaker troubles in the colonies, which reached Sandwich sixteen or seventeen years after its settlement, his counsels were for moderation; and so far from consenting to severities, he stoutly remonstrated against all illiberal enactments and their enforcement.

'There can be found no blemish in his protracted and eventful life, no dark spot in his whole history. Pre-eminently respected, always fixed in principle and decisive in action, nevertheless quiet and unobtrusive, a counselor and leader without ambitious ends in view, of uncompromising integrity and of sound judgement, the symmetry of his entire character furnished an example that is a rich legacy to his descendants.

'The record of his decease in 1682 at the ripe old age of, as is supposed, ninety-two years, is all upon which we can predicate the date of his birth. He was buried at Sandwich by the side of his wife, on the grave of which was erected a monument of granite in the form of a pillion.

'Edmund Freeman 1st by his wife Elizabeth, whom he married in England, had five children.

'Edmund Freeman, 2nd, born in England, married Rebecca Pense; his second wife was Margaret Perry. He had seven children.

'Edmund 3rd had five children.

'Edmund Freeman, 4th, married Hezzed Presbury. He had fourteen children.

'Prinse Freeman married 1st, Ruth Hall; 2nd Elizabeth Stetson; 3rd, Rebecca Johnson. He had ten children.

'Elijah Freeman married Olive Hovey who had five children, viz., Elijah, Aaron, Iran, Isaac Farwell and Olive Hovey who is the mother of Lorin Farr.' "

All who knew Lorin Farr best said he greatly resembled his grandfather, Elijah Freeman, not only in stature and looks, but in unswerving honesty, integrity and deep loyalty to a cause or a friend. Historian Tullidge compared Lorin Farr to his maternal ancestor, Edmund Freeman.

In the Boston Transcript General Clippings, 1558, page 18, volume 6, we glean more helpful data:

Major John Freeman m. Mercy Prence, was b. at Pulborough, County Essex, England, and was 8 years of age when he came to America with his father in 1636.

His parents were Edmund Freeman (founder of Sandwich and for many years governor's assistant in the Plymouth Colony) and Bennett Hodson. They were married in Cowfold, County Sussex, England, June 16, 1617.

Children of Major John and Mercy Prence Freeman:

1. John, died an infant.
2. John, born 1651.
3. Thomas, Sept., 1653 M.
4. Patience
5. Hannah
6. Edmund, June, 1657 m. Ruth Merrick.

7. Mercy
8. William
9. Prince, Feb. 3, 1665. Died young.
10. Nathaniel, 1665 Bennett (girl)

Some interesting facts are gleaned from the Hartford Time Genealogical Clippings, which show close relationship between the Snow, Freeman and Farr families.

"Persis Snow d. of Warren and Amy (Harvey) Snow b. Chesterfield N.H. April 17, 1781. m. Leonard Farr (in 1799) son of Jonathan Farr of Chesterfield. They had at least two children, Kimball and Celatia.

Volume 4, page 9:

"John () Snow, son of Zerubabel and Mary (Trowbridge) Snow. He was born in Chesterfield on July 2, 1778 and died May 3, 1829, Chesterfield.

He married Achsah Farr, who was born July 2, 1785 and died November 21, 1824. She was a descendent of Moses and Sabrina (Hastings) Farr.

He married second, Mrs. Rachel (Day) Farr, descendent of John and Olive (Colburn) Day and widow of Dr. Jason Farr. They lived in Chesterfield on paternal farm.

Children of first wife were:

1. Laura, born January 15, 1804 and died September 17, 1825. Married Henry Pratt.
2. William Riley married Marcia Farr.
3. Dolly, born December 18, 1808. Married Henry Pratt after death of her sister, Laura.

Molly () Snow, descendant of Zerubabel and Mary Trowbridge Snow born December 24, 1767 and died August 20, 1856. Born in Chesterfield, N.H. Married first in 1785 Joshua Farr, son of Jonathan Farr, born 1757 and died August 28, 1815. She married second as his second wife, John Davis, 1817.

The above records are interesting facts for further research and reveal a common interest and purpose in life of these three Revolutionary and Pioneer families, the Snows, Freemans and Farris.

A few more words about the Hoveys will interest all who are concerned with this illustrious ancestry. (Painstakingly written up in the Hovey Book describing the English ancestry and American descendents of Daniel Hovey of Ipswich, Massachusetts.)

Daniel Hovey was baptized in Waltham Abbey of Essex County, England, the ninth day of August, 1618. This great Abbey "was built and adorned by Harold and consecrated May 3, 1060." Daniel was the son of Richard Hovey, resident in the busy market town, just thirteen miles north of Liverpool Street Station in London. Waltham is probably best known as the home town of John Fox. Daniel was one of the early settlers of Ipswich, Massachusetts, coming in 1635 at the age of seventeen. We read in the Hovey Book (p. 10) that the town of Ipswich, February 10, 1644, ordered that Daniel Hovey be paid three shillings for killing three foxes. He was a selectman in 1659, surveyor of highways in 1648-50, constable in 1658. In 1656, was one of the committee to set up a sawmill on the Chebacco River. In 1649 he was a juror in the Ipswich Court. When Daniel followed many settlers of Ipswich into Quaborg (later known as Brookfield) in the year of 1668, his sons, James and Thomas, went with him. James was killed by Indians when a large group of settlers were massacred August 2, 1675.

The Hovey-Farwell House at Mansfield, Connecticut, was the home of Aaron Hovey who married Olive Farwell. The old Hovey Tavern in Cambridge, Massachusetts, was twice burned down and rebuilt as now standing. "Here the news was told of the Lexington alarm and the Declaration of Independence. It was the early home of the Cambridge Free Masons." (Hovey Book, p. 11)

It is from these staunch defenders of liberty and ardent advocates of freedom that Lorin Farr claims ancestry. It would take a large book to tell of the achievements of his progenitors who left Europe and became the first settlers of the eastern part of the New World.

One of the most interesting studies of our lineal descents is tracing this ancestry back to the signing of the Magna Charta by King John. A special paragraph will be devoted to this as a matter of interest and evidence of recent scholarship and research carried on by Charles H. Browning in his scholarly book, "The Magna Charta and Their American Descendants" and by Archibald F. Bennett of the Genealogical Society, Church of Jesus Christ of Latter-day Saints.

The Magna Charta

This historic document was a series of reforms demanded by a score of discontented barons of King John of England. The signing date, June 15, 1215, has often been accredited as one of the most significant events in the initiating of freedom for the individual.

King Alfred (848-900) had procured for his people for the first time, Trial by Jury, and had given them the fundamental code of laws. These laws were honored by subsequent kings as fitted their pleasure. King John's great-grandfather, Henry I, had expanded the Charter of rights and liberties and these rights basely ignored, King John promised to restore. After the reluctant signing of the Charta, John did all in his power to nullify the document and had the Pope annul the Magna Charter and excommunicate thirty-one

of the Barons for their part in obtaining these civil rights. Among the first few names was Saher (Saier) de Quincey, who was taken prisoner. But so vehement was the popular outcry over this matter that amnesty was granted and the Magna Charta accepted. The Pope confirmed the Charter March 30, 1215. Saher de Quincey was one of the first barons to contend for the Charter of Liberty and is credited with having rewritten it from the Charter of Henry I and the Saxon Code. (p. 121, op. cit.)

The Charter consisted of some sixty-three huge chapters and as the importance of its contents grew, it became universally known as the Great or Magna Charta. Many subjects of divergent importance were dealt with, such as law and justice, especially the end of arbitrary arrest and taxation, seizure of property, land and forests, church, feudal rights and chiefly, the rights of individuals. No one was to be condemned on rumors and suspicions but only on evidence of reliable witnesses. Such privileges were not new in writing, but became a reality because of the Charter. The crusty king had to guarantee these various rights in order to obtain the needed loyalty of his powerful and wealthy barons. These barons significantly promised to extend to their own vassals and tenants the similar rights they had obtained for themselves. The chief importance generally conceded, however, is the fact that the King himself, under the Charter, was subject to the law. It was a type of equality hitherto unknown. It remains to this day, the basic principle of British practice. While the barons may have been somewhat selfish in enforcing this treaty, they paved the way for greater liberties for the layman and common citizen in government. Among these twenty-five barons selected by the group as Sureties was Saier de Quincey. In him, the subject of this biography would readily have shown a real interest if records had been available--his descendants may well be proud of this lineage.

Robert the 2nd, King of France, born about 970 and died 1031, was a son of Hugh Capet, King of France, who married Adelaide. Their son was Henry the 1st, King of France, born 1008 and died 1060, who begat Hugh the Great, Count of Vermondois, who was born 1027 and married Adela. Their daughter was Isabella Vermondois who married Robert de Beaumont, who married in 1096 and died in 1119. Their child was Robert de Beaumont who died in 1116. Robert de Beaumont married Petrinella de Grantmesnil, who had a daughter whose name was Margaret de Beaumont. Saier (or Saher) de Quincey born in 1154 and died November 3, 1219, married Margaret de Beaumont. After his successful cooperation in procuring the Magna Charta, he died on his way to Jerusalem in 1219. Saier de Quincey and Margaret had a son, Roger de Quincey, Earl of Winchester, who died April 25, 1264. Their daughter, Helen de Quincey, married Alan la Zouche, who died in 1269. The son was Sir Roger la Zouche, who died in 1285. His son was Baron Alan la Zouche of Asby, Leicestershire, who died in 1314. His daughter, Elena la Zouche, married Alan de Charlton who died December 3, 1360. The son of this marriage was Alan de Charlton who died May 3, 1349. This gentleman begot Thomas de Charlton who died on October 6, 1387. His daughter, Ann de Charlton, married William de Knightley who had a son, Thomas, born March 30, 1394. He adopted the surname of Charlton of Apley Castle. He married Elizabeth Francis, daughter of Sir Adam Francis of

London. Their son, Robert Charlton, died in 1471. His wife was Mary Corbet. Their issue was Richard Charlton who was born about 1450 at Apley, and died in 1522. Richard married Mary Manwaring and their daughter, Ann Charlton born about 1480, married Randall Grosvenor of Bellaport, Shropshire. The daughter of this couple was Elizabeth Grosvenor, born about 1515, who married Thomas Bulkley who died in 1591. Their son was the Reverend Edward Bulkley of Odell, Bedford, England, who married Olive Irby about 1566. Their issue was Francis Bulkley who married Richard Welby. Their daughter, Olive, married Henry Farwell on the sixteenth of April, 1629. They resided at Boston, England. Their son, Joseph Farwell who married Hannah Leonard came over to America and settled at Concord, Middlesex, Massachusetts. Their issue was Isaac Farwell, who was born in 1678 and died in 1753. He was the father of Mary Farwell, the wife of Edmund Hovey.

So with this one issue, Lorin Farr descends from the kings and barons of France and England and the signing of the immortal Magna Charta. This undying purpose in the advance of liberty and freedom carried on from one generation to another -- from father to son, from mother to daughter, and the will to be free came to Lorin Farr almost as far as ancestry spreads in the unfoldment of time.

Mayflower and Massachusetts Bay Colony

The spirit of the Magna Charta expanded later to the one hundred and two Pilgrims who sailed from Leyden, Holland and Plymouth, England, in 1620 and founded the first permanent settlement in Massachusetts. The famous Mayflower Company served as a basis of government. An attempt to establish communal ownership of property failed and was abandoned in 1624.* The rights of the English Mercantile Company, which financed this early settlement of religious refugees and were severe taskmasters, sold out in 1627. About this time some twenty-five thousand settlers lived in Plymouth Colony, made up chiefly of eight towns. The Colony was a congregational democracy and individuals had more liberty than ever before. In 1691, Plymouth Colony was absorbed into the larger and more powerful Massachusetts Bay Colony.

The quarrel between Charles I and the Puritans had greatly expedited western colonization, but religion, commerce and love of liberty chiefly motivated the western exodus from Europe. Between 1630 and 1640 some twenty thousand colonists arrived at Salem and Cape Ann and began spreading the growth of Boston, Charlestown, Lynn, Roxbury, Dorchester, Medford and Worcester. It was in these migrations that most of the progenitors of the Mormon Pioneers find their ancestry. These settlers soon resented the undemocratic sectarian government of their early leaders and helped their towns to obtain representation in the General Court and forever fixed the trend toward a liberal, representative democracy. These same progenitors gradually pushed westward for more liberty and new lands to conquer.

* A similar attempt was made by Latter-day Saints in their United Order experiment.

Because of the growing independence of the expanding Colony, the Massachusetts charter was annulled by the Crown in 1684. When the Stuart dynasty fell, a new charter was consummated in 1691. This document afforded more privileges but no real liberties.

Religious intolerance broke out anew with the infamous witchcraft trials and liberty loving citizens became bolder in their assertions and claims, and Massachusetts set the pattern for a more liberal government. Because of the extortionate policies of the British Crown, Boston and environs became the real hub of the American Revolution. The colonists of this state raised more than eight hundred and twenty thousand dollars in cash and some sixty-seven thousand troops. In this group the Mormon Pioneer ancestry assumed its share of participation and generous obligation.

Descendants of Lorin Farr and his wife, Nancy Bailey Chase, go to ancestry of the Mayflower in six persons, Edward Winslow, William and Alice Mullins, their daughter Priscilla, John Alden and Richard Warren. Lorin Farr was a descendant of Richard Warren. At this point, we would like to correct a common error among Lorin Farr ancestry by way of his other wives. Progenitors through the latter lines do not have ancestry through the Mayflower Winslows, as the direct ancestor of Thomas Winslow is Kenelm Winslow who was born about 1533, and did not come over in the famous ship, but was the brother of Edward Winslow who did come over on the Mayflower.

In the appendix are presented pedigree charts of the wives of Lorin Farr with a hope that some of their descendants may take an active interest in completing their records as far as recorded history permits.

That generation which forgets its ancestry will, in turn, be forgotten by its own children. "Honor thy father and thy mother that thy days may be long upon the land." Liberty is a precious heritage but it must be supported by a knowledge of its principles and a fervent application in the individual and community life.

CHAPTER TWO

VERMONT, BIRTHPLACE OF PATRIOTS AND PIONEERS

It was natural that pioneer souls of the fast growing Atlantic Coast should seek more room and freer space; it was a geographic maxim that these people must go west. The green, rolling hills, pure water streams and challenging mountain tops further beckoned to Vermont--the very nature of the country selected the men and women who would home-stead its heavy forests and promising meadows and make the roads on its mountainous trails. It was no child play to conquer rocky fields with out-croppings of granite and to clear heavy forests for stock grazing and wool growing. Fish in the streams, wild animals to hunt, sap in the abundant stands of maple trees, delicious berries in the cool valleys, hard and soft woods for charcoal and fire places, rocks for the rolling to build the permanent homes when the log cabin ceased to satisfy, autumn scenery that was breathtaking in leafy glories, sleighing and sledding of incomparable winter magnitudes--these were welcome virtues of an untamed country to match the eagle souls of God fearing freeman and liberty loving pioneers.

Vermont is interesting to all Latter-Day Saints as the birthplace of some of their most illustrious leaders.

To enumerate some of these leaders will further indicate Vermont's importance (listed by birth chronology):

Zera Pusipher - born 6/24/1789, Rockingham, Windham. Ordained a Seventy 3/6/1838, one of the first presidents.

Newell K. Whitney - born 2/2/1795, Marlborough, Windham County - first bishop at Kirtland, Ohio.

Hyrum Smith - born 2/9/1800, Tunbridge, Windsor, martyr with Joseph Smith at Carthage, Illinois.

Brigham Young - born 6/1/1801, Whittingham Center. Second president of the Church of Jesus Christ of the Latter-day Saints. Ordained Apostle by the Three Witnesses of the Book of Mormon.

Heber C. Kimball - born 6/14/1801, Sheldon, Franklin County. Life long companion of Brigham Young and his First Counselor to the Presidency. Ordained an Apostle by the Three Witnesses to the Book of Mormon.

Joseph Smith - born 12/23/1805, Sharon, Windsor. Murdered at Carthage jail, Carthage, Illinois. First President of the Church he founded.



Vermont Statistics

9,564 Sq. Miles
159 miles
North-south
41-90 miles
east-west
Size - 42nd
among states

Oliver Cowdrey - born 10/3/1806, Wells, Rutland County. One of Three Witnesses to Book of Mormon.

Luke S. Johnson - born 11/3/1807, Pomfret, Windsor. Ordained an Apostle on February 15, 1835, at Kirtland.

Jacob Gates - born 3/9/1811, St. Johnsbury, Caledonia. Ordained a Seventy. Member of first seven presidents in Salt Lake City organization.

William B. Smith - born 3/13/1811, Royalton, Windsor. Ordained an Apostle 2/15/1835, with Luke Johnson.

Lyman E. Johnson - born 10/24/1811, Pomfret, Windsor. Ordained 2/14/1835, first Apostle of the young Church.

Albert Carrington - born 1/8/1813, Royalton, Windsor. Ordained an Apostle 7/3/1870, by Brigham Young.

Erastus Snow - born 11/9/1818, St. Johnsbury, Caledonia. Ordained an Apostle in 1849 by Brigham Young.

Lorin Farr - born 7/27/1820, Waterford, Caledonia. First mayor of Ogden, Utah, second city of Utah Territory; first president of Weber Stake.

This imposing group of men who espoused the new religion, offers many conjectures for reasons. It is proof of the general interest in religion in the early 1800's and that these early American pioneers were religious at heart and inclination.

There is very little record of the migrations and doings of the Farr's in America, and our best information states that George Farr was the first to come to the new colonies, sailing from London in 1629, as a ship-builder for a Boston company. His family, in part, is known to have been active in Lynn, Massachusetts. Jonathan Farr was born in Middlesex County, Massachusetts, and he married Mercy Winslow of Rochester,* Massachusetts. From these two centers we learn of other Farr's and several Massachusetts groups. The Snows first came from Massachusetts before their migrations west. The Freemans came to Connecticut, for several generations. Elijah Freeman, grandfather of Lorin Farr, married Olive Hovey and took her west to Hanover, New Hampshire. This town was a college center, as Dartmouth was founded in 1769 and boasted an excellent faculty. Olive Hovey Freeman, born in Hanover, was seventeen years of age when she married Winslow Farr, who was born in Chesterfield, Cheshire County, New Hampshire in 1794. Both towns, Chesterfield and Hanover, had easy access to the portable Connecticut River, and small boats and sinewy muscles could go as far as St. Johnsbury, almost at the northern end of Vermont.

Just how Winslow Farr went from his southern New Hampshire town to the mid section city of Hanover, we have no record. Winter had set in

*Winslow descendants still live in Rochester.

when he married Olive Hovey Freeman in Waterford, Vermont, December 5, 1816. She knew how to drive oxen, cultivate fields, sap maple trees, even fall a tree to a given direction. She was a strong young girl but for some reason, unrecorded, she early contracted a lung disease soon after marriage which increased in intensity as the family grew. Our first vital statistics for their Vermont stay, starts with the family. From Hanover they went up the Connecticut River and crossed just below St. Johnsbury and came upon a valley of beauty and content, the township of Waterford, Vermont. Olive Hovey Freeman Farr's first baby, John, was born December 14, 1817, a year after her marriage. We are told the child died as an infant. By October 31, 1818, their son, Aaron Freeman Farr, was born and lived to be one of the immortal pioneers of the first company to go to Utah in 1847.

Winslow and Olive Hovey Freeman had three other children besides Lorin, who was their third child. The other children were Olive Hovey Farr, born March 18, 1825 (married William Walker, November 3, 1843), Diantha was born October 12, 1828 (married William Clayton, January, 1845), Winslow, Jr. the last child, was born May 11, 1837, and was the largest child of the group, towering well over six feet when full grown.

A short biography will be given of both Aaron Farr and Winslow Junior in the appendix of the book.

On July 27th, on a very hot day, Lorin was born to most anxious parents. The mid-wife had fears of success and quite dramatically spread those fears, but the dry wit of Grandpa Elijah greatly helped the situation when a blue-eyed boy welcomed the world with a very lusty salute. We have been told that both Aaron and Lorin greatly resembled their grandparent, Elijah Freeman. Lorin was seven years old when this grandparent died, and was buried in the Waterford Cemetery by his wife, Olive Hovey, who died the year young Lorin was born, 1820. A picture taken of their final resting places is shown herewith.

The cemetery is almost half filled with FARRS, HOVEYS and FREEMANS, and attention must be given to some of the headstones to preserve the identities of the pioneers they commemorate.

Before we describe the birthplace of Lorin Farr, we shall present statistics as compiled from the records as kept by Mrs. Stella R. Powers, Assistant Town Clerk of Waterford:

BIRTH AND DEATH RECORD

Book 2, page 85 -- Records of Waterford Town Clerk

Aaron Freeman Farr, son of Winslow Farr by Olive Hovey, his wife, was born Saturday, the 3rd of October, A.D. 1818.

Loring Farr, son of Winslow Farr by Olive, his wife, was born Thursday, the 27th day of July, A.D. 1820.

Waterford, Vermont
August, 1949

Two houses built near the
Winslow Farr homesight
Two views below are taken
of same graves at the Lower
Waterford Cemetary

Most of the markers will
need immediate attention
if proper record is to be
preserved. Note break on
Olives's stone.

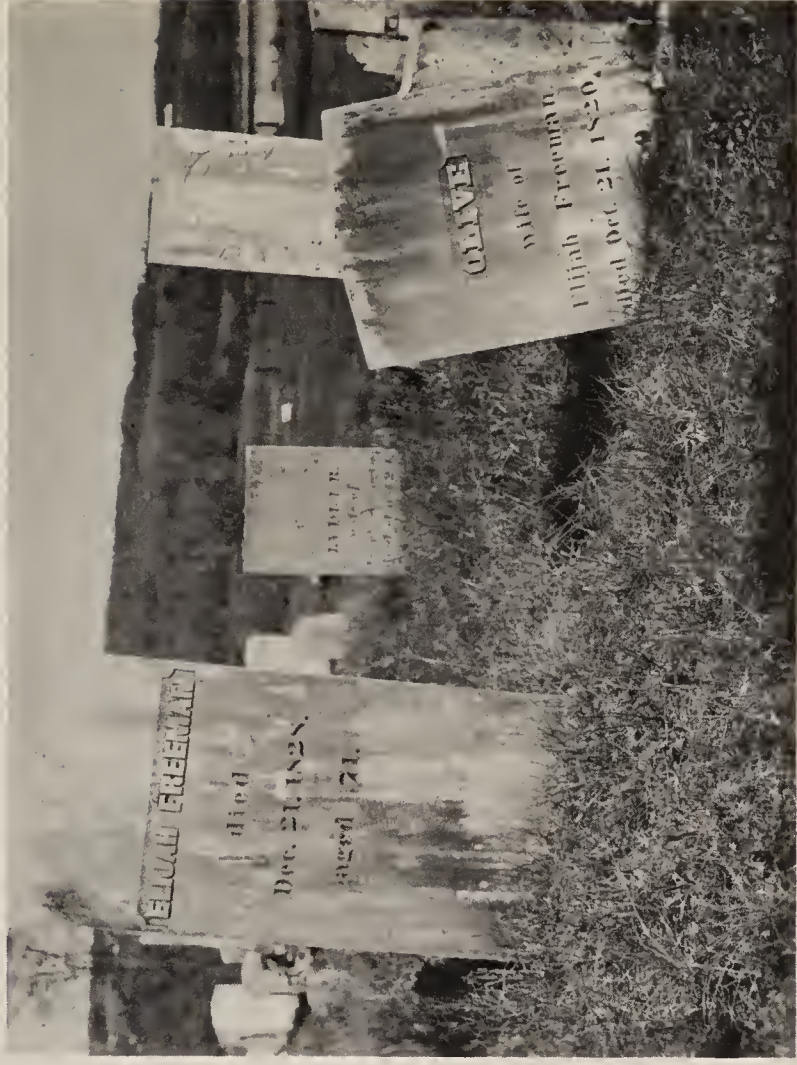


August, 1949

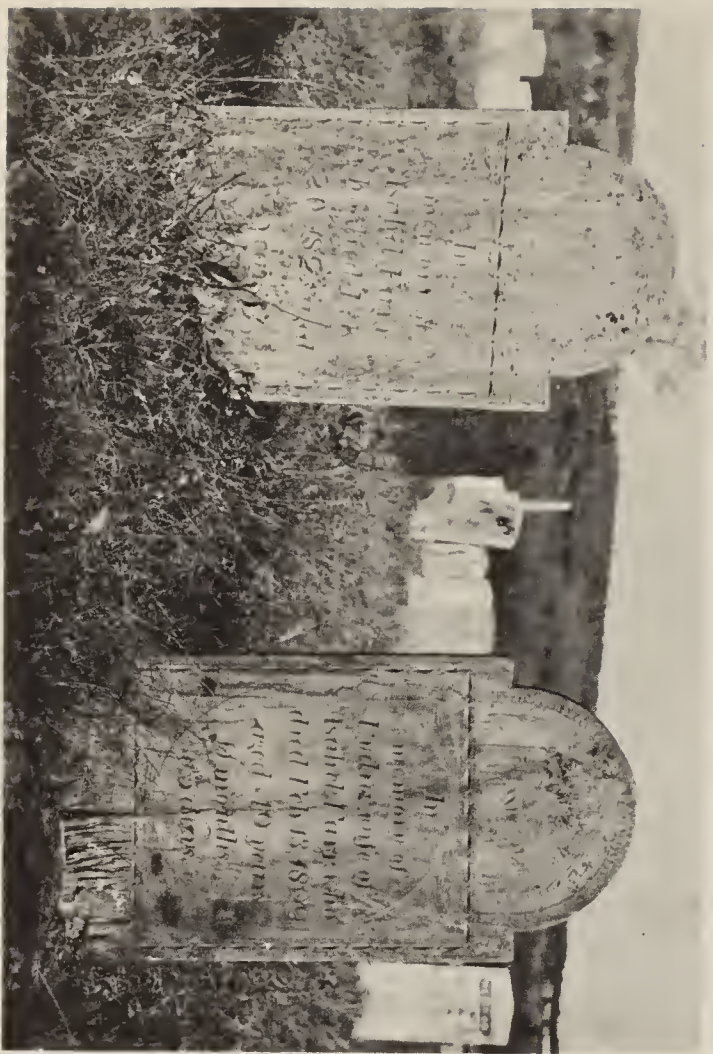
Graves of Elijah Freeman (died December 21, 1828)

Olive Hovey, his wife (died October 21, 1820)

View taken across meadow and lake



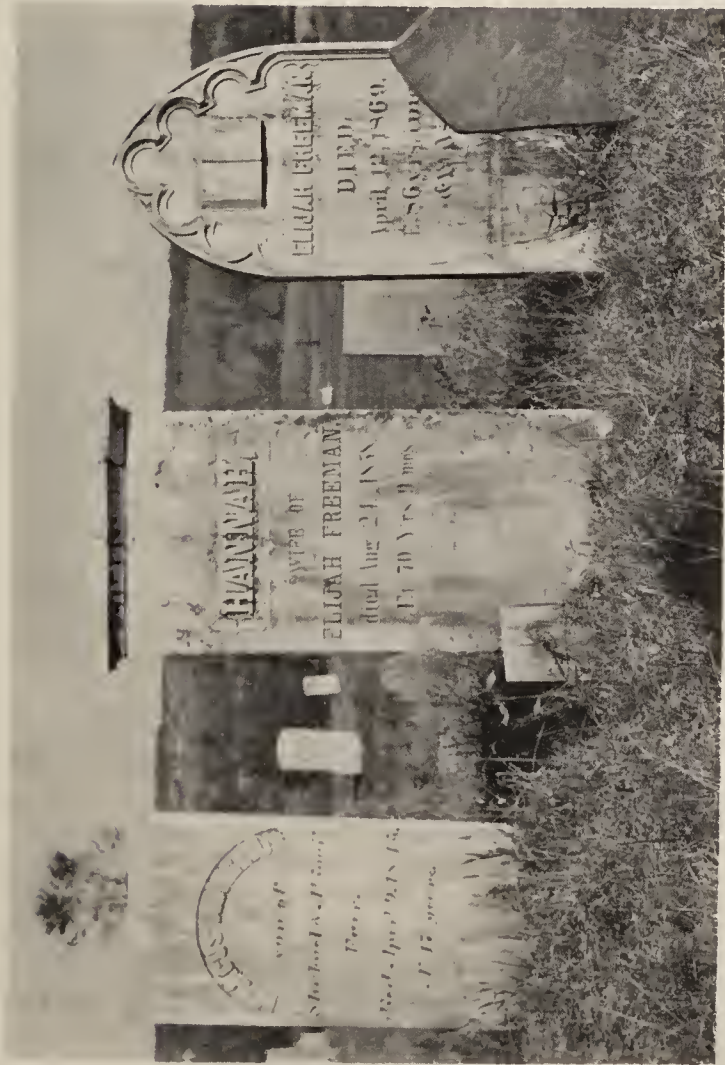
October, 1951



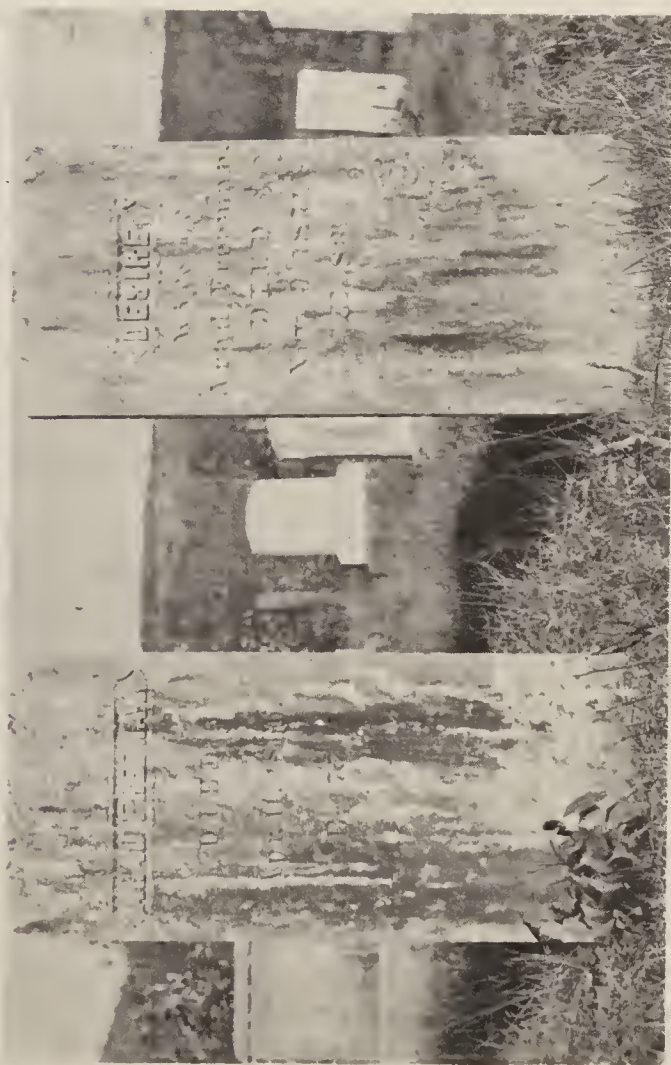
Upper left -- Waterford Cemetery
looking toward the village

Lower left -- Graves of Asahel Farr
and his wife Lydia

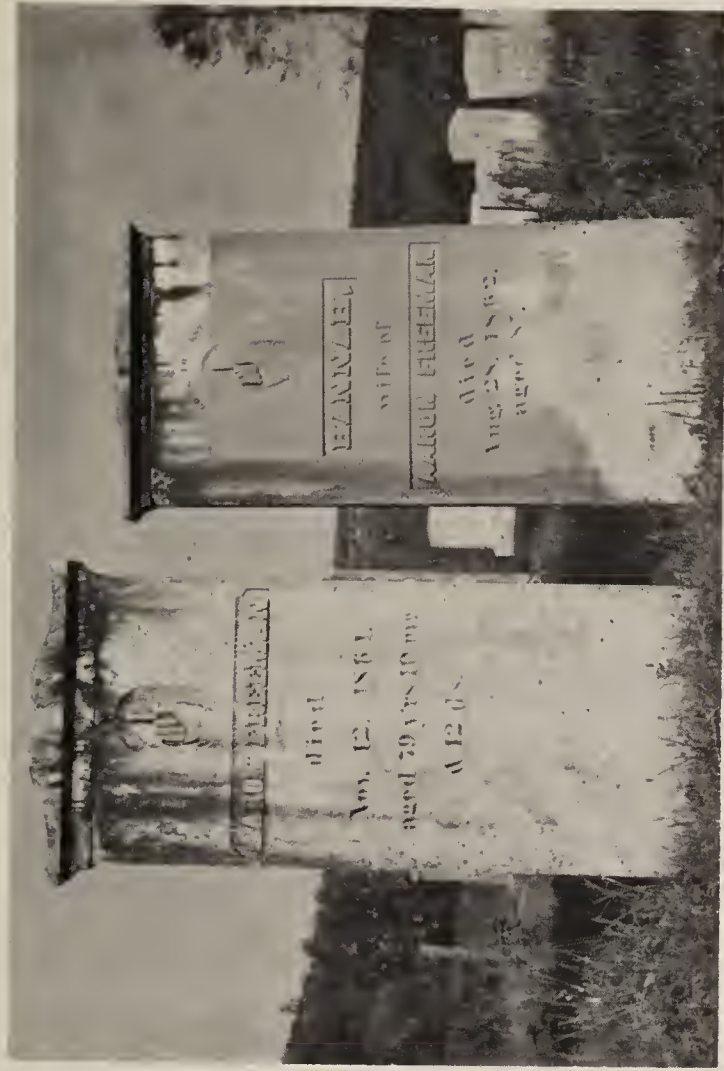
Upper right -- Graves of Levi B. Farr
and his wife Hannah B.



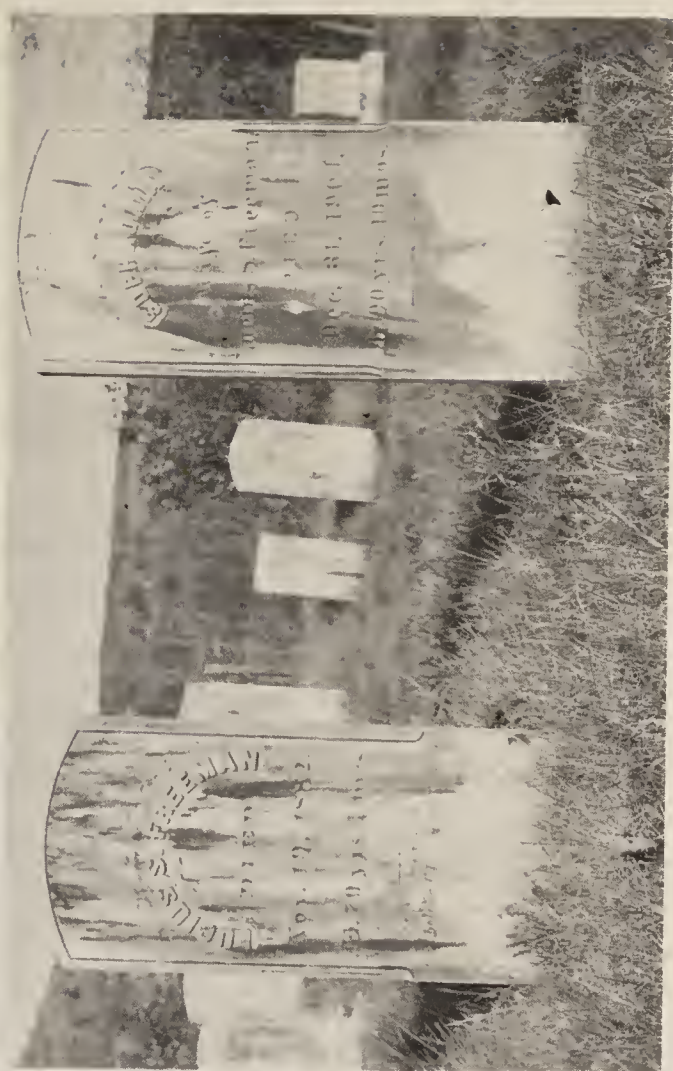
Upper left -- Marcus Aurelius Farr, Hannah,
wife of Elijah Freeman and Elijah



Lower left -- Ahad Freeman and Desire, his wife



Upper right -- Aaron Freeman and
his wife, Hannah



Lower right -- Lucius S. Freeman and
his wife, Sophronia

Olive H. Farr, daughter of Winslow Farr by Olive, his wife, was
born Tuesday, the 8th day of March, A.D. 1825.

Waterford, Feb. 15, 1828
The above is a true record

---Sylvanus Hemingway
Town Clerk

Book 2, page 120 --

Shubel Farr, son of Alpheus Farr by Sybil, his wife, born March
4th, 1805 in the town of Chesterfield, State of New
Hampshire.

Hosea Farr, son of Alpheus Farr by Sybil, his wife, born December
14th, 1807, in the town of Chesterfield, New Hampshire.

Lepha Farr, daughter to Alpheus Farr by Sybil, his wife, born Sep-
tember 26, 1811 in the town of Chesterfield, New Hamp-
shire.

Edith Farr, daughter to Alpheus Farr by Sybil, his wife, born Dec-
ember 5, 1819 in the town of Chesterfield, New Hamp-
shire.

Pardon Davis Farr, son to Alpheus Farr by Sybil, his wife, born
October 30, 1816.

John Ryley Farr, son to Alpheus by Sybil, his wife, born October 30,
1818.

Asahel Farr, son to Alpheus by Sybil, his wife, born October 10, 1820
in Woodbury, State of Vermont.

Waterford, June 2, 1822
The above is a true record

Attest --Joseph Carpenter,
Town Clerk

Book 2, page 129 --

Diantha Freeman, daughter of Isaac F. Freeman by Lydia, his wife,
was born July 18, 1817.

Olive Hovey Freeman, daughter of Isaac F. Freeman by Lydia,
his wife, was born January 8, 1820.

Elijah Norman Freeman, was the son of Isaac F. Freeman by Lydia,
his wife, born April 17, 1822.

Oscar Freeman, son of Isaac F. Freeman by Lydia, his wife, was born
February 7, 1824.

--- Attest January 17, 1828 by Sylvanus Hemingway

Lydia Freeman, wife of Isaac F. Freeman died October 10, 1827

Water Town Clerk, Index of Marriage Records
Book 2, page 229 --

State of Vermont' Be it remembered
Caledonia County' that at Waterford in
the county of Caledonia aforesaid on the
5th day of December A.D. 1816 that Winslow
Farr and Olive H. Freeman both of Water-
ford aforesaid were duly joined in marriage
by me Sylvanus Hemingway

Waterford, April 7, 1817
The above a true record attest

---Joseph Carpenter
Town Clerk

Book 2, page 230 -- Index of Marriage Records

State of Vermont' Be it remembered
Caledonia County' that at Waterford
in the county of Caledonia aforesaid on
the 23rd day of January A.D. 1817 that
Isaac Farewell Freeman and Lydia Farr
both of Waterford aforesaid were duly
joined in marriage by me

Sylvanus Hemingway
Justice of Peace

Waterford, April 7, 1817
The above is a true record

---Attest Joseph Carpenter
Town Clerk

Book	page	Groom	to	Bride	Date
		Farr, Levi R.		Badger, Hannah	2/2/1824
		Farr, Shubel		Freeman, Abigail	3/28/1827
		Farr, Joseph		Brown, Hannah	6/24/1846

-27-

Farr, Zelotus
Farr, Edah

Hastings, Araline M. 11/31/1846
Harris, Ezehiel 8/16/1812

The neatly written records unfold page after page, bluntly telling the vital part of stories which forever affect peoples's lives. These records are precious proofs of birthright and American paternity.

Sufficient records are presented above to show the importance of this little town to the Farris, Freemans and Hoveys.

Capt. Elijah Freeman and his little family, took a good piece of land near a beautiful lake in a township called Littleton. Soon after Elijah came to the village, a town meeting was called and petition the legislature to change the name to Waterford, to prevent confusion with the New Hampshire town but a few miles east. By 1797 the Vermont authorities legally changed the name as desired, it being the second town of Vermont. (Groton was one day older.) (page 1 "A Vermont Village", * Dr. Harris.)

We are told that Waterford did more business, for some time, than did its now more famous rival, St. Johnsbury. This was especially true before the coming of the railroad to Waterford's northern neighbor. Dr. Harris (p. 2) states "this hamlet was an important station on the Portland Post Road. It was called the tunnel, through which passed as many as one hundred teams a day, farmers of northeastern Vermont, carrying their produce to Portland and exchanging it for such commodities as were needed in the home communities, such as rum, molasses, spices, etc. Six-horse stages passed through there regularly, carrying mail and passengers."

We cannot hope that Lorin Farr would remember much about Waterford and the many relatives who lived there when he was born, as Winslow and Olive left this thriving little town when Lorin was seven years old and went further north.

Before we leave this delightful Vermont retreat, let me quote a story as told in Dr. Harris' book (p. 67) about one of Lorin's close relatives:

pp. 67 -- "Lydia Richardson married Wm. Hovey, raised up a large family and taught them to take care of themselves. Mr. Hovey used to say that he had seen three times in his life when he was happy. Once when his father gave him a cosset sheep; once when he found a pair of twin lambs at her side; and once when he started his married life. At the time of his marriage he was owing Buck, (a fellow townsman), and got Jonah Carpenter to indorse for him by giving him a mortgage of his farm as security. Hovey used to pay the interest to Carpenter and he to Buck. It happened once that Carpenter could not go to Buck's and Hovey went himself. At this time the back of the note was covered by indorsements, and as there was no room for another, Buck demanded a new note. Hovey told him to write one and he would get Carpenter to sign it again, but Buck told him no, that "Hovey" was all the security he wanted. Hovey says it was the

* "A Vermont Village", Dr. C. E. Harris, Hyannis, Mass., Yarmouth Port, Mass., 1914.

first time he realized that his credit was good and it put new life and energy in him, and he soon paid the principle" (principal)

I inquired of various Waterford residents if they remembered or knew anything of the Winslow Farr's son and very little could be recalled. The statement made by a most courteous citizen is typical, quoting Waterford's assistant town clerk (summer of 1949) "As a child I remember hearing my mother speak of the Farr and Brown families who joined the Mormons when she was very young. There is nothing definite in my memory. (Signed) Stella Powers." Quoted from a letter of July 9, 1949, received just before I visited Vermont and made further inquiries.

The Vermont Gazetteer lists Farris, Freemans, and Hoveys who were born and educated in Waterford who became lawyers, physicians, town clerks and well-to-do merchants, as well as prosperous farmers.

We have noted that the Winslow Farr's son left Waterford and went north.

Charleston is not unlike Waterford. It had and has a greater land expanse and more amenable to farming.

We read that Winslow Farr was one of the first settlers of Charleston, Vermont, buying land in 1823. He took up lot No. 82, original grantee of which was Edward Knight and later occupied by John Beede (Vermont Historical Gazetteer, v. 3, p. 122).

From the same source we learn that Winslow Farr was on the voters list in 1828 and from a list of select men in 1831 we read the names of Chauncey Fuller, Ira Brackett and Winslow Farr.

Many of the very early settlers bought land and titles which later proved were sold under false premises and most of them lost their land and investment. The Gazetteer (pp. 128-129) . . "In 1838, Alexander Farrington came into town with the Oliver Phelps titles of what had been called the Brooks lands, and sold quite a number of lots; but, as both he and Brooks claimed under the Phelps claim, the question was which had the Oliver Phelps claim. Brooks tried his title, and he held the Phelps title. The proof was, Brooks purchased of Noah and Israel Smith, who had purchased these 18 rights of deficient men, who claimed under the Col. Frye Bailey vendue sale to pay the half penny tax, laid by the State of Vermont to pay New York the \$30,000 claim, and the John Bailey sale and the John Rankin sale; and, as these three vendue sales were decided against by the Supreme Court, some of these original claims to these lands finally helped them without sale."

As an aftermath of the above, the Vermont Historical Society office was able to present the following:

In the proprietors' book, Charleston Town clerk's office, there is a long letter to the legislature, dated October, 1780, Dequestering this grant of land, and November 6, 1780, the description of the grant being No. 32, containing 2340 acres. p. 380 -- "The heirs of Asa Matherson got over \$1,500 for their claim, which was one of the 18 rights of Brooks, claimed by Farrington. After Farrington failed in the Phelps claim, he went the rounds after those who lost their claims at said vendue sales. This part of our history, those living in Charleston in 1828, well remember. Some are living now, in other States, whose fathers kept Farrington in jail at Danville, several months. One of these was Winslow Farr, Esq., now Mormon Elder at Salt Lake City, who has two sons with him - one of which has a number of wives and scores of children. --

"Esquire Farr thus became a Mormon: his wife had been confined to her bed a long time, and was much pitied by her towns people as a confirmed invalid. In 1832, two Mormon elders, Pratt and Johnson, visited Charleston, and at this time came in and prayed with them, and laid hands on her in the name of the Lord. She believed she was healed, and arose and prayed with them that same night, and thanked God for it; and the next day she and her husband were baptized and joined the Mormon Church. And, at different times, in the course of 3 years, quite a flock from this town started for 'The Holy Land'."

From Lorin Farr's own story we know he was a small boy of some seven years when the family moved to Charleston. Orson F. Whitney interviewed Lorin Farr many times on various pioneer subjects, and in his History (Biographical, p. 106) we have a simple statement, "When Lorin was eight years of age the family moved to Charleston, 40 miles north of Waterford," And of Aaron, Whitney writes (Biographical, p. 59),

"The son of Winslow and Olive Hovey Freeman, he (Aaron) was born October 31, 1818, in the town of Waterford, Caledonia County, Vermont. There his early boyhood was passed. When about nine years old, he moved with his father's family to Charleston, Orleans County, settling on the Clyde River in a dense wilderness, where he assisted in clearing a heavy timbered farm and building a home. It was a farm of a hundred acres, in addition to which his father owned two hundred acres of land covered with pine timber, and had a sawmill on the Clyde River. . ."

By then, the two boys, Aaron and Lorin, were a considerable help to their parents and knew the pleasures and labors of a rocky farm. They had no railroads; there were no large population centers within many miles radius. The coaches went through the valley daily almost past their doorstep, and all the benefits of such portage was easily available, but money was scarce and Yankee ingenuity and community cooperation gave these pilgrim pioneers an independence almost unknown today.

They made their own leather and shoes, ground their corn and wheat, made soap and starch, made hats of straw or felt, dyed their own woolen clothes; dishes were shaped and burnished to order; potash was made as needed, wood and flax both filled the family loom, furniture for every room was the concern of father and son. With a pride in their home and a love of their women folk, young boys became efficient apprentices to a versatile father. Strong backs and sinewy arms felled the tree, dressed the lumber and builded a home in a forest primeval.

These Vermont lads learned to do many things that helped them later as mountain pioneers. Many back yards had potter's wheels and the FARRS and FREEMANS had a large one, as milk pans, jugs, bottles, bowls, spoons and pots of all sizes were shaped by directing fingers and thumbs. "Play pottery", for children, as well as dishes for "company" were made of clay found on "the other hill". One or two kilns were set up and the neighborhood would have a burning.

Cows were especially valuable to the frontiersman. Young boys could herd, feed and milk them and girls could churn, color and mold the butter, make cheese, separate cream from milk and learn many ways of using this milk. As the animal lived in faithful beneficence, it died for further utility. Every piece of hide was saved and tanned. The father shod his own little brood until the travelling cobbler came along and then the ladies got better fittings and more dressy shoes. A good cobbler could work up trade for the year. This idea of the travelling "shoeman" was used in Utah some years later, when Lorin employed an expert shoe fitter and maker to take care of his family needs. There never was a walking time when Lorin didn't wear boots. They got better in quality but ever remained boots.

Soap was a family necessity. All fats and suets were carefully collected during the winter in a large receptacle until a sufficient quantity assured a year's supply. The father or one of the boys would spot a good, hollow tree trunk from which they would get a supply of leach; a strong barrel would be filled with wood ashes and the lye would be drained off and poured into a large iron kettle. Very often this kettle was a community kettle. As the grease boiled out of the winter's savings the lye would be mixed and stirred in, scum would be skimmed off and this constant stirring often tired an entire family of mother, boys, and girls, Aaron, Lorin, Winslow, Olive, and Diantha all knew the soap mix, its grayish color and vile odor. Sometimes this soap mixture would be stored in a barrel and cut as needed. The FARRS used to cut their soap in long slabs and let it dry and harden. A good cleaver or heavy butcher knife cut off the size desired. Lorin always wondered how such dirty looking, nasty smelling soap could get clothes so clean and smell so sweet.

Vermonters were most expert in making dyes. Dr. Fairbanks* in his "Saint Johnsbury" book (page 139) states that there were some 29 different materials noted in 1831. There is no way of saying how many such materials were known and used by the FARRS, but Olive Hovey had

* "Saint Johnsbury (Vermont) Town History", Rev. Edward Fairbanks, St. Johnsbury, Cowley Press, 1914.

several home made dresses dyed in Vermont which she took with her to Kirtland and Far West. Walnut and Sumac accompanied them into Utah; blackberry juice with an oil base made a very permanent coloring; some mineral soils made excellent color bases and coal tar was soon discovered as the best dye base.

With this versatility in adapting oneself to natural surroundings, amusement involved little expense.

Wrestling was probably the most popular of all sports. Every boy for miles around knew whether he could throw any certain boy or whether he could be thrown. Lorin was one of the better known wrestlers, "straight" or "Indian". (Winslow, Jr. developed his great strength after he came to Utah.) Lorin and his Vermont reputation was barely a few hours in Far West until he was challenged. Lorin stated several times (after reaching Utah) that he "Indian" wrestled with Joseph Smith. This wrestling may mean one of two ways. The more common; each wrestler puts his own left foot directly against his opponents, and then they grasp right hands and hold the left hand high. At a given signal each tries to throw the other off balance or make his opponent touch a hand to the ground. The second way, is for each contestant to lie flat on his back with feet in opposite directions, lock right arms and count "three" as the right leg is raised to the exact vertical. On the third count, legs are locked and each tries to hold his opponent on his back by pinning the leg to the ground. The former demands great arm strength and the latter, great leg strength. Lorin excelled in both and threw many men larger than he.

Bareback horse racing was next in popularity and often enticed bets. Each boy yearned to have a racing pony, but the Farr boys had to be satisfied with friendly work horses while in the Vermont hills.

Horseshoes, or quoits, caught the fancy of the evening crowd near the town grocery store. Some of the boys could double ringer almost every turn.

Lorin Farr played some kind of ball as long as he could remember. One -O'-Cat, Rounders and Cross Out were most common in Charleston days. In a clearing near the woods, a piece of rag, tied and wrapped tight with string, made a most acceptable ball. The bat was usually a trimmed hickory, though baseball bats could be purchased in most large cities. Usually, the bases were piles of new willows, a flat rock or very often, an accomodating cow had provided a perfect base some weeks ago. The underhand pitch predominated for the pitcher-- batter relations and the fielders "worked themselves up" to bat and could bat until put out. Young Winslow said Lorin was hard to put out.

The lads watched the grown men lift huge logs, run with them a few steps and heave these heavy logs as far as they could, past a given cross-line. This log hoisting lasted across the plains and into the early days of Deseret.

Young boys imitated this sport in a peculiar fashion. Instead of huge poles, a large boulder would be selected and a heave from the shoulder to obtain greatest distance would gather a competitive crowd. (It is something similar to our modern shot-put with a sixteen-pound iron weight put from behind a given line.) This rock, once selected, remained the group standard, until chipped or broken. Usually of granite, it survived boyhood competition.

Bear and wolf hunting was not uncommon and young boys had to be content with the tale of the deed more often than not.

All kinds of parties and "Bees" were very frequent. Harvesting of corn was a real festivity. Party "penalties" were looked for. If a young fellow spied a girl with a red ear at a corn husking, he was entitled to a kiss. If he was observant and detected a black kernel he could spank the young lady or hold her while others assisted.

These parties were given for almost any and every occasion. Quilt-ings for the older ladies, spinnings for the young girls. Pea shellings, apple-paring, soap boiling, berry harvesting, pumkin-squash gathering, all these were cause enough for a party. Candy pulling, corn popping over the big log, making moulds for the maple syrup and pouring of the maple candy--evening hours of happy candle light. Feathers from geese and roosters became quills for the school room. Little, if any, real study was done at night. As the candle was snuffed out, the open window of the log hut let in the honkings of night-flying geese, or the whirr of a wild turkey disturbed in its rest; the wolf pack that often hurried by the woods edge, seeking some outlying hen house would awaken the young boys who hoped they would hear the bark of a vigilant flint lock. Sometimes the Indian would reconnoiter a small village, or pass it by as being too impoverished to promote an attack. But enough cause to whet a boy's imagination.

After 1810, in Vermont, the Church would ring a bell for the Sabbath and all gambling and heavy work would cease. The children washed and dressed in their best and went for their catechism.

Such was northern Vermont when two young men, Mormon Missionaries, came to Charleston. From the Millenial Starr we glean the following:

"1832, May 14, Monday

Elders Orson Pratt and Lyman E. Johnson left Bath, N. H., traveled north and came to a town of Charleston, Vermont, there they tarried ten days; preached seven times in this region and baptized fourteen, among them were Winslow Farr, William Snow, and Zarubabbel Snow. In these parts the Lord wrought by his hands many miracles of healing.....to Troy and baptized eighteen in extreme northern part of Vermont and returned to Charleston after baptizing eleven, one who was John Badger."

Orson F. Whitney (Biographical, vol. 4) writes:

"There (Charleston) they heard Orson Pratt, who by laying on of hands, was instrumental in healing Mrs. Farr of consumption and other ailments for which she had been a sufferer for five years. The healing was instantaneous and permanent. She was then an invalid of thirty-two years, living until she was ninety-four."

This healing caused no little stir for miles around. Among the first to hear of this miracle were their cousins, the Snows, who lived at Saint Johnsbury (Chesterfield district) and came immediately to hear Apostles Pratt and Johnson preach. With seven preachings fourteen were converted and baptized in this small district. Young Lorin was baptized by Lyman E. Johnson in the Clyde River, near his father's house, and was confirmed by Orson Pratt (L.D.S. Biographical Encyclopedia, Vol. 1, p. 749 - Jensen).

Tullidge, the historian, lived at Lorin Farr's home as much as a week at a time. From him we glean some further points (Tullidge Quarterly Magazine, Vol. 2, 1883, p. 69-70) "When Lorin was eight years old, his parents moved from his native place to Charleston, Orleans County, Vermont. His parents embraced the Gospel at Charleston in May, 1832. He also and his eldest brother, Aaron, joined the Church at the same time. When Erastus Snow was baptized, Lorin cut the ice for the administration of the ordinance. Erastus Snow's father and grandmother Farr were brother and sister."

Of the coming of Orson Pratt and Lyman Johnson, Tullidge in his "Northern Utah and Southern Idaho", page 174, writes that:

"The country being new, principally a wilderness of timber consisting of hard maple, beach, birch, ash, basswood, pine, spruce, fir and tamerack, being the principal varieties of timber, but little had been cleared off. To do this necessarily involved a great deal of hard labor, so that in the course of about eight years his father had cleared up a farm of about one hundred acres, which had been covered with heavy timber, and had one of the best farms in that part of the country. In the spring of 1832, when Lorin was eleven years of age, in the month of May the family, for the first time, heard the gospel preached by Orson Pratt and Lyman E. Johnson, who had come all the way from Ohio to Charleston on foot, a distance of eight hundred miles. They stayed over night with his uncle Isaac Farwell Freeman, who came to Father Farr next morning, he being a prominent man in the town, to see if he could get permission for them to preach in the school house. Father Farr asked what kind of religion they had to preach, and was answered that they said that the Lord had raised up a prophet by the name of Joseph Smith; that he had found a record of gold plates, and was inspired of the Lord to translate the characters on those plates which gave an account of the aborigines of this continent; that the Lord had revealed Himself to this prophet, and had organized the true Church of Christ on the earth, with all the

gifts and blessings of the ancient gospel. These elders represented that they had been commissioned by divine authority, had been sent there to preach the gospel and wanted to obtain a house to preach in. Accordingly Father Farr gave them the use of the school house and an appointment was given out for preaching that afternoon. Lorin and his father went to hear the elders. Orson Pratt spoke first, neither of the elders were twenty-one years of age. Orson Pratt commenced to preach to a crowded house, and told them the nature of his mission. He said they had come to preach the principles of the everlasting gospel, as taught by Jesus Christ and his apostles. In his discourse Orson said that the gifts of healing and the working of miracles was in the Church for the Lord's people in these days; that the Lord had called upon all men to repent, for the true Church was not on the earth until organized by the Prophet Joseph Smith; after which they must be baptized for remission of sins, and that they should then receive the gift of the Holy Ghost by the laying on of hands; he also discoursed on many other interesting things pertaining to the gospel. Afterwards Lyman Johnson arose and delivered one of the most powerful testimonies pertaining to the mission of Joseph Smith, and the great work of the last days, that Lorin ever heard. He also said that he knew the Book of Mormon was true, for he had seen an angel and he had made this known unto him.

Page 175. "Father Farr invited Orson Pratt home with him and Mr. Freeman took Lyman Johnson.

1131850

"After supper the evening was spent in the house of Mr. Farr, to a late hour, in conversing upon the glorious principles advanced by Elder Pratt. Father and Mother Farr were devout people and belonged to the Congregational Church.

"Before retiring to bed, Father Farr asked Elder Pratt to pray. In his prayer he prayed for the healing of Mrs. Farr who had been sick for nearly seven years with the liver complaint, and had been confined to her bed most of the time. Her husband had been to a great expense with the doctors, who said that she had gone into consumption, and could not live another year. After prayer Elder Pratt went to the bed-side, where Mother Farr was lying, and as they had mentioned her sickness during the evening's conversation, and had talked freely upon the gifts of healing, he asked her if she had faith to believe that she could be healed. She said she had faith; she knew that all things were possible with God. If it was His will that she might be healed, she believed that it would be done.

"Elder Pratt then took her by the right hand and asked her her name, and said unto her, "Olive, in the name of Jesus of Nazareth I command you to be made whole." She was healed and made whole, in the twinkling of an eye. She raised herself and sat up in the bed, called for her clothes, dressed herself, walked the room and sang praises to God. It caused such rejoicing in the family that there was no sleep that night.

"At one time Mrs. Farr was given up by the doctors and relatives for dead. While the family stood round thinking she was dead, the minister and the doctor prayer over her.

"Some of the doctors, after this miracle, said if she remained healed for twelve months, they would join the Church. This miracle caused a great sensation throughout all the region of that country, Father Farr being a very popular man and one of the judges of the county.

Page 176. "Next day, Mrs. Farr went to meeting, and the day after, and on hearing the third sermon, father, mother, and their cousin William Snow, brother of Erastus Snow, since one of the Apostles, obeyed the gospel, they being the three first in that part of the country. Elders Pratt and Johnson continued to labor some two or three weeks, preaching nearly every day, and baptized and built up a branch of the Church of about sixty members.

"Young Lorin Farr believed in the testimony, every word they said on the first night, and never in his life since has he doubted. While Elder Pratt was preaching his first sermon, stating that the true Church of Christ was again on the earth, with all the gifts and blessings of the gospel, and spoke of the literal gathering of the house of Israel, to rebuild Jerusalem, his mind reverted back to what he had heard his grandfather Freeman say.

"When Lorin was about six years old, and grandfather Freeman came to visit Father and Mother Farr, Lorin would, sitting in his little chair by their side, hear his grandfather often say that the true Church of Christ was not on the earth. Grandfather Freeman was a religious man, having been raised in the Congregational Church, and was a devout man. He had discovered that the Church he belonged to, covered up sin and iniquity, and screened persons from justice. On this account he withdrew from the Church, notwithstanding the urgent importunings of his minister to remain with them. He was very conversant with the scriptures; Lorin heard him talk for hours with his parents, showing to them when the true church should be restored to the earth that there would be in it apostles and prophets, and the believers would enjoy all the gifts and blessings of the gospel, as they did in the days of Christ and His apostles; that the time would come when the children of Israel would be gathered back to their own lands to rebuild Jerusalem, and that we were living in the last days, and that Lorin's father and mother might live to see the true Church of Christ organized upon the earth. It was about five years from the time that Lorin heard his grandfather talk thus, that he heard Elders Pratt and Johnson preach and tell the same thing which his grandfather said would come to pass. Believing what he had heard his grandfather say, Lorin's mind was prepared to receive this testimony

of these servants of God; and thus believing, he obeyed at eleven years of age, and was baptized by Lyman E. Johnson in Clyde River, which was near his father's house. He was confirmed by Orson Pratt. He often retired to a bower which he had built in a grove nearby, and there obtained a testimony of the truths of the Latter-day work, which has remained with him to the present day.

Page 176. "Grandfather Freeman passed away about two years before, but his children lived to realize what he said they would, Lorin has often said that his grandfather was to him and his parents, what John the Baptist was to his people. "Why, that is what my grandfather said." he exclaimed to the elders."

The convalescing mother and wife became the happy neighbor and early started planning for a journey to the west to join the Saints. In fact, it became an obsession of the entire family and burned most deeply in young Lorin.

The Elders soon returned as we read in the Journal History, 1832, July 4, Wednesday:

1832, July 4, Wednesday. "Elders Orson Pratt and Lyman E. Johnson again visited Bath... on the 9th of July they started again for Charleston, Vermont. Here they tarried six days, attended three meetings, baptized one and ordained John Badger an Elder, Wm. Snow a Priest and Winslow Farr, a Teacher. (M.S. 27:56)

1833, June 8, Saturday. A conference was held at Bath, Grafton County, N.H. attended by eight High Priests, Lyman E. Johnson, Orson Pratt, Hozen Aldrich, Stephen Burnett, and John L. Carter; seven Elders, Willard Woodstock, Harlow Redfield, Wilburn Snow, John Badger, Benjamin Chase, Nathaniel Holmes and Orson Johnson; Priests, John Duncan and Winslow Farr, and Teacher, Henry Harriman.

July 24. Conference held at Charleston, Vermont. Elders Lyman E. Johnson and Orson Pratt with Orson Johnson and John Badger ordained High Priests; Winslow Farr, Isaac Aldrich and Roswell Evans as Elders. (News 8:65)

Before we leave Vermont, let us look on some relatives of the FARRS, the SNOW family. In Dr. Fairbanks "Saint Johnsbury, Vermont," we come upon a very interesting account of Mormon activity about this time. (pp. 217-219):

THE MORMON INVASION 1835

"in 1900 two men called at No. 6 Park Street to make inquiry about the early church records of the town. Their errand was to get information about their parents who they thought might have

been baptized in the Old First Church. Presently they announced themselves as Mormon Elders from Utah, sons of William Snow who was born here in 1806, and of Erastus Fairbanks Snow born in 1818, both of whom early followed Joseph Smith and ultimately became Mormon Apostles. St. Johnsbury had long lost sight of her distinguished sons of Mormondom; but after this visit of the younger Snows some threads of Mormon history were gathered up from various sources and are here put on record.

"It will be remembered that Joseph Smith, a native of Sharon, Vermont, launched his new religion in 1830, and pushed the propaganda with tremendous energy. In a narrative of reminiscences given out many years afterward, Smith himself is named as the man who came here in 1835 with some of his zealots and created a sensation. As to the man who headed the invasion there may be some question, but none whatever as to the stir that was made. Headquarters were in the Chesterfield district, north of East Village; the Snow farms were in that neighborhood and one of their barns was used for a meeting house. Among other things the leader claimed the power to heal by the laying on of hands, and many sick people came or were brought to him with great expectations; in the crowd was a woman who had been for years in her bed; one who saw her that day day says she got no good.

"The popular excitement, however, continued, many were converted and baptized in the stream that ran near the barn; this performance drew large crowds; at one time a boy who had climbed a tree to get a better view, slipped and fell plump in the water, receiving what was called an involuntary baptism. Benoni Chase, a blind man who had considerable property "was persuaded to cast in his lot with the Mormons and was never heard of afterwards." Quite a number of families of the town, including the Snows, sold their farms and went off with Smith to the Promised Land, which at that time was Kirtland, Ohio. They went in large canvas-covered wagons, men women and children and all their household goods. Seventy years afterwards a woman who witnessed the scene said, "I remember seeing them start off, and one woman stopped as they passed the East Village grave-yard, and went in to visit her child's grave before they left the place forever."

"Erastus Fairbanks Snow was ordained one of the twelve apostles of the Latter-day Saints in 1849, and for nearly forty years magnified his apostolic mission. He had good natural ability and was said to be superior to Brigham Young as a preacher. In the Southern States he made hundreds of converts; it was chiefly through his energetic management that the first Mormon Temple in Utah was built. William Snow was one of the first Mormon pioneers to enter the Salt Lake Valley; he, too, became an Apostle. * A younger brother, also born in St. Johnsbury, Zerubabel Snow, was appointed by President Fillmore one of the first chief justices

*Possibly confused with Lorenzo Snow who was born in Mantua, Ohio.

of Utah. Congressman Landis of Indiana in one of his speeches on the Roberts case called the Snows the leading advisers of Brigham Young, and remarked that "they were the most consistent Mormons in the whole bunch."

THE MORMON BARN

"After the migration of the Snows there was not much left to make Chesterfield a popular resort. In after years the memory of the Mormon Invasion was vividly recalled by some who were youngsters at the time. A man in his eighty-third year told about the Sunday meetings at the barn. "There was a big crowd that gathered at the Snow barn. The Mormon Elders sat along the high beams. They let the women folks in lower down like, and gave them seats in the hay. The other men and we boys were packed in helter-skelter all around the best we could. It was Sunday but a regular holiday for everybody."

"That old barn is still standing, on the Abiel Hovey farm, and is familiarly spoken of as "the meeting house" --a meeting house lamentably out of repair, fit haunt for screech owls and bats. During the Mormon occupation it stood on the meadow by Gage's brook, not far from the highway; now it is in the edge of the maple grove on the hillside, and is used for a sugar house. While going up to visit this ancient shrine the other day, the shrill note of a whip-poor-will, unusual hereabout, seemed to be vehemently lashing it, as if determined to wake whatever old time memories might be slumbering under its mouldering roof."

That Winslow was active in the Church there can be no doubt. On October 10, 1836, Elder Hazen Aldrich writes from Ogdensburgh, St. Lawrence County, New York, (Journal History):

"From Underhills, I went into the province of Lower Canada, took up a circuit in the towns of Stanstead, Hatley, Compton, Jamestown, Province of Quebec, where I spent the most of my time for three months. School houses were opened in almost every district, and I improved the time as the Lord gave me strength. I baptized eleven and many more were searching the scriptures to see if the things preached were so. I left them in the care of Winslow Farr to carry on the work for I believe that it has just begun...the Saints here are very anxious that I should tarry with them a little."

The desire on the part of the Farris to depart for Ohio became a village concern and most of Winslow's friends tried to dissuade his going. It was no small task to sell 2,000 acres of land to reluctant buyers. Tullidge quotes from Father Farr that everything was done by his townspeople to prevent Winslow from going with the deluded Mormons. It is of record that Winslow sold a portion of his property for one-fourth its worth and by September of 1837, the teams were ready and the family prepared to go to Kirtland, Ohio. It was soon after Diantha's birth that Mother Olive



THE MORMON BARN

"The barn where Mormon services
were held about 1832"

Where considerable missionary activity
took place around Chesterfield



THE OLD BARN -- opposite view

The above pictures were taken by Mrs. Hattie Jones
of St. Johnsbury, Vermont, 1946, and used
by gracious permission.

became ill and was a confirmed invalid when the missionaries arrived in Charleston, In May of 1837, this same invalid was a vigorous woman and bore her largest and last child, Winslow, Jr. The family, now reaching semi-opulence in Vermont, with children 19, 17, 12, 4 and an infant, turned their covered wagons toward the setting sun. Before they left Vermont, they drove their team to Waterford and stood reverently over the graves of their beloved ancestors. Hillside flowers decorated the graves of some they would never so honor again. Aaron and Lorin visited their native state sometime later and Father Winslow Farr may have gone to Caledonia County, though we have no record of certainty. A father and wife, three sons and two daughters bid adieu to life-time friendships and faced the land of promise in a venture that, for them, opened the gates of Eternity.

CHAPTER THREE

KIRTLAND AND FAR WEST

Life in a frontier offers one major occupation, work, hard work, but work that brings and shows results. The setting sun measures a man's worth in things done. Dividends arrive only as manual effort achieves. "Sons, a patch of willows is to be cleared before dark. Can you do it?" And two blue-eyed lads sized up the Vermont brush and "thought they could" but wondered if they would. Grubbing hoes, two edged axes, razor sharp hatchets and a long, heavy hacking blade were tools young boys could use. Aaron carried the precious file in his back pocket and Lorin boasted a specially sharp pocket knife.

With the cool shadow of hardwood forest still holding back the light and heat of the sun, Aaron and Lorin began their systematic grubbing and hacking of underbrush, each marking off a small square. Granite rocks hidden by a few inches of black dirt, would jar an unsuspecting hoe or axe, and numb the young hands that held it. It was fun to cut down the trees, hear them crash on the mountain side or sloped land, to trim those trees for the lumber mill and drag the log to a slide or water, it was fun to be around trees because the men would be there with large, strong horses and a bonfire to keep alive to burn trash and cook the potatoes and meat. It was fun, even, to cut down and jerk up tree stumps. But, to be out in a forest clearing, a mile or two from home, and just two boys alone with a hard job, that was outright work. And these two brothers, Aaron and Lorin, were to grub and clear nearly five hundred Vermont mountain side acres before they relinquished the land of their birth for other hands to cultivate.

The Farris had left a very comfortable home in Waterford and an excellent farm near an abundance of water. Had left almost all of their relatives they knew, some in graves by the big pond and others scattered throughout the valley. And as soon as they reached Charleston, they set about making another comfortable log cabin with more bedrooms and better hard wood floors. Father Winslow Farr immediately took an active part in civic affairs, soon to become a selectman with responsibilities and position of honor and trust. The community was more religiously congenial to his family and self than at Waterford. The Farris acquired two thousand acres of land and made it a major project to get that land into best productive condition possible. In fact, the Farris saw opportunity for affluence. Mother Olive was planning on sending her boys to Dartmouth College which she knew and loved so much.

The coming of two Mormon Elders changed their entire outlook and ambitions in life. The boys had a harder time in putting honest effort into their assigned tasks as religious enthusiasm grew and evenings were spent reading the Bible, Book of Mormon, and Church literature available. The Book of Mormon is Indian history.

The Indian became a person to save and not a heathen to kill.

Winslow was assigned certain ecclesiastical duties for the district and more time was needed for this new responsibility. More of the missionaries stopped over for the night or several days and questions of vital interest discussed as time permitted. The Farr home at Charleston became a missionary rendezvous for the Latter-day Saints and the entire village was made "religious" conscious.

All converts wanted to see and be near the Prophet and help establish the new Zion. In the winter of 1836, Winslow and Olive announced to their neighbors that they were going west to join the growing group at Kirtland, Ohio, center of religious activities for the Prophet Joseph Smith and his fellow workers. It had been four years since they had first heard Apostles Pratt and Johnson tell of the restoration of the Gospel, the translation of the Book of Mormon, of the mission to the Lamanites (Indians). They were told that Joseph Smith had been born in Vermont and as a young boy had been prepared for his special calling. It was 1832 that Joseph Smith and Sidney Rigdon were tarred and feathered by an Ohio mob because of the new religion. Such intolerance but whetted the zeal of the missionaries and gave added appeal to those whose ancestors had fought for the Magna Charta and in the American Revolution. And now, four years later, a temple was being built in Kirtland and needed men, money and help. We read in the Ohio Guide, page 369:

"In the winter of 1832 he (Joseph Smith) and Rigdon were tarred by an irate mob. Soon afterwards, the church bought land here for a permanent Stake. Streets were laid out and houses built. Industries rose on the flat below Temple Hill and the Prophet himself started a tannery, a saw mill and a general store. Between 1833 and 1836 each male Mormon gave one-seventh of his time toward building the temple that towers above the village today.

"It was a time of religious confusion and uncertainty and the presence of the Prophet drew curious throngs of neighboring farmers and mechanics. Many came as scoffers and remained as converts....among the arrivals was a stocky, square-jawed man from Mendon, New York -- Brigham Young (1801-1877) a carpenter, glazier and painter by trade. Young helped to build the temple."

The Farris intimately knew of these events and Winslow worked hard to sell his Vermont acres at a fair price. Tullidge in his biographies of Men of Northern Utah, (p. 177) writes:

"Father Farr sold out his property, he having some 2,000 acres of land, but found it difficult to sell for anything near its worth, his neighbors throwing every obstacle in his way to prevent him from selling as he was a prominent and an influential man in the county, they did not want him to leave to gather with the deluded Mormons. Determined, however, to leave in the fall and winter

of '36-7, he sold a portion of his property for one-fourth less than its true value. By September, 1837, he got his teams ready and the family prepared to go to Kirtland, Ohio."

A village party was given the FARRS for their leaving but many of Winslow's and Olive's friends stayed away, telling them frankly that such going showed little wisdom and warranted naught but trouble and ultimate disgrace. The exact date of leaving could not be ascertained because of uncertainty of payments for properties and land. Young Winslow, Junior, last baby of the family and born in mid-May, was four months old when the west-ward trek actually began. Eight hundred miles of up and down hills, fording rivers and creeks and when a road was found, it was deep in sticky mud or dust. The horses and cow could not go too long or too rapidly with heavy loads and time for browsing and feeding was necessary each day. From early morn until three or four in the afternoon was the usual time for travel. Wood to gather for the fire at each stopping; water to carry, sometimes for a great distance; grass or tree boughs for ground bedding; the stock to stake out for feeding but within watching distance of the camp; deer, fish or grouse to get to augment diminishing food supplies; these were daily chores. Occasionally a lamp or candle would light the window of a log cabin in the distant clearing, but usually camp was made by a small fresh stream of water or by a friendly lake. By night fall, some ten or thirty miles would have been advanced and state borders were not so important as trading centers with supplies and travel news. It was sometime near the first of October when the FARRS drove their teams into the fast growing city of Kirtland, Ohio.

From miles away, they saw the prominent edifice on the top of the hill, A new kind of building dominated the entire landscape. Lorin was the first to cry out, "The Temple! The Temple!" Father Winslow could hardly restrain his two older boys from leaving the group. But a kindly voice told them, "It will be there when we arrive." A brilliant shining seemed to emanate from the very walls themselves as the sun hit directly on the front of the Temple.

The Ohio Guide Book has this to say: (page 370)

"Between 1833 and 1836 the Kirtland Mormons labored with inspired energy and religiosity to create the House of the Lord. Even the women joined in the undertaking, breaking up their china and glass so that it could be mixed with the stucco covering the exterior walls and bring about the glistening effect noticeable today."

The thrill of accomplishment, the realization of their being near this important work of establishing Zion actually shook off their physical fatigue. The overworked Winslow, his indefatigable wife, with a nursing baby, young boys and girls who wondered if they would ever reach Ohio alive, all now realized their most cherished goal. The boys and girls danced for joy, Olive sat in the heavy wagon seat with tears of happiness and Winslow put his strong



Kirtland Temple, from a recent photograph



Far West, near the Temple sight,
as it looks today. And thousands
came to colonize before driven away.

hand on one of the faithful horses and took off his dust covered hat, "Mother, now we can build a home in peace and in the very shadow of the Temple."

The Vermont converts stopped their teams just outside the village and reverently looked at the Temple and father Farr uttered a prayer of gratitude for himself and the family. Now, they could see the Prophet, mingle with the Saints and work on the House of the Lord. We have to understand their fervor and faith to comprehend, to any degree, their unfailing devotion and drive to achieve the almost insurmountable difficulties yet to overtake them.

As an Elder, Winslow Farr soon took his family to see the Temple, to work on it and in it. He saw a two-storied sand-stone building with an attic, measuring some 50 x 79 feet. The architectural mixture of Venetian, Gothic, Egyptian, Grecian and Georgian blended in a beautiful harmony and set the pattern of the other Temples yet to be built by the Latter-day Saints. Inside, the beauty of the finished rooms revealed artistry of the best trained carpenters and joiners. White oak, walnut and cherry were the woods for the several rooms; the stairways were graceful windings of the best possible artistry; the pews and pulpits were all hand carved ornate with beautiful simplicity. As father Farr told his family after his first visit to the Temple, "Only the world's best workmen could make a building like that." The father and boys soon met the Prophet and many of the leaders, including Brigham Young and Heber C. Kimball, and were daily counted among the workers for the Temple and in town.

Among the first subjects heard by the newly arrived Vermonsters, was the report of the people who had gone to Zion, a choice land in the western state of Missouri. Some of the leaders had returned from this country and were lauding its virtues to all Kirtland. Among the first inquiries by Lorin, was "Could I see and talk with the Three Witnesses to the Book of Mormon?" He soon knew them intimately.

Two of the first men the Farris desired to see were Lyman E. Johnson and Orson Pratt, who had been respectively ordained apostles in Kirtland on February 14 and April 26, 1835, some three years after their visit to Vermont. Johnson was the first and youngest apostle to be ordained. At this memorable meeting, the Three Witnesses ordained the first Twelve Apostles of this dispensation. It was great pride to the Farris that these two missionaries, Johnson and Pratt, were chosen and ordained by the Three Witnesses to the Book of Mormon. Oliver Cowdery ordained Lyman E. Johnson.**

They ardently desired to fraternize with these men and have the companionship of the Prophet and his companions.

**It was a great sorrow to Lorin Farr when he learned of the disaffection and excommunication of Lyman E. Johnson and his apostle brother, Luke S. Johnson in April of 1838. When the Quorum had been reorganized according to age, in May, 1835, Lyman, being the youngest, was named the last. This incident seemed to be the change of interest in Johnson's life and came to a climax just before Lorin's arrival in Far West.

But the tranquility of a peaceful community did not welcome them as they had anticipated. We read in Vol. III, page 1 of Joseph Smith's "History of the Church":

Jan. 1, 1838 -- "A new year dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the Apostles and Prophets of old and as Jesus said, 'When they persecute you in one city, flee to another.' On the evening of the 12th of January, about ten o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover the hellish designs of our enemies, and to save themselves from the just judgment of the law."

Three days later the families of the two men joined them in Norton, Ohio, and they journeyed in covered wagons toward Far West, Missouri.

Quoting from Joseph Smith further in Vol. III, we read:

"The weather was extremely cold, we were obliged to secrete ourselves in our wagons, sometimes to elude the grasp of our pursuers, who continued their pursuit of us more than two hundred miles from Kirtland, armed with pistols and guns, seeking our lives."

These anxious days were trying ones for the older as well as the new Saints in Kirtland and the Prophet's imminent capture was daily and hourly conversation. The Temple and city work was carried on in quiet and solemn determination and the three FARRS added their strength in the buildings. The Saints of Kirtland were later informed that the Prophet and his family had arrived safely in Far West two months and one day after their exodus from Ohio. This safe arrival but whetted the desire of many of the Saints in Kirtland to follow their Prophet and leader and no one was more keen to gather with the groups in the promised Zion than Lorin FARR. If Joseph and his family could withstand the rigors of a most severe winter, he, as a young man, could easily travel in the spring. Many evening talks and plannings were shared by mother Olive with the three men of the family. Finally, a plan was agreed upon wherein the boys, Aaron and Lorin, were to go to Far West and join the Prophet, and Winslow would return to Vermont to make further collections on his lands.

Tullidge, after interviews with Lorin and Aaron, reports in his volume quoted above (page 177):

"In the spring of 1838, Lorin and his brother Aaron started for Far West on foot, while their father started to Vermont to settle up his business. The father and his sons parted at the Temple in Kirtland. Lorin arrived at Far West on May 1, having

left his brother at Terre Haute on the Wabash River, Indiana, (a distance of 433 miles from Kirtland), with old Dr. Modaset; and from thence Lorin journeyed in company with Israel Barlow and Cornelius P. Lott."

As soon as Winslow and his family arrived in Kirtland, they were assigned a piece of property. Lumber and logs were assembled and a log cabin soon sheltered them from winter. Plans for larger and more spacious homes were discussed but never materialized because of the Prophet's departure and the unfriendly attitude of many of the people of the surrounding territory. As soon as Lorin saw and heard the Prophet, he was convinced of his sincerity and the divinity of his work. He hung on every word Joseph spoke, and from him the lad from Vermont heard the plan of eternal salvation, of brotherly love, of group cooperation and that each person must work for his own salvation. This latter pronouncement especially appealed to Lorin Farr and became a burning desire to consummate the full portent of its implication and promise. When Lorin had later arrived in Utah, he said in the Tabernacle he directed in building. "When I listened to the Elders for the first time in Vermont, I knew I was hearing the truth and my soul was made alive. When I saw and heard the Prophet in Kirtland, my whole being was enlightened. I knew I had found the plan of living happily with my fellow men, that the Gospel plan of living could open the gates of eternal salvation for those who obeyed its teachings. I have never doubted these first impressions in all the years that followed."

Aaron was somewhat reluctant to leave the family and would remain with his mother, Olive, and sisters and baby brother, but she, more than Winslow, urged the boys to speed their way to Zion and prepare a place for their coming. It was hard parting that early spring when the father went to Vermont and the boys left for the Missouri Valley. It was difficult, because no major crop had been planted and the entire trip to Zion depended upon the success of Father Winslow's getting payments for his lands. Mother Olive waited patiently with her three younger children, worked at the spinning wheel and sewed for a partial subsistence. A stone oven had been built to cook and bake her food and ample wood had been cut and piled to last a winter. Money was given her to take care of bare necessities of eating. The girls herded and milked the cow. No mail of any certainty of delivery was sent as the chief and only safe way of carriage was by some mutual friend returning to the anticipating recipient. A fairly constant exchange was possible between Kirtland and Far West if you knew of any whom might be travelling. Winslow went to Vermont and returned without any exchange of communication. Some of the titles to the land he had purchased proved to be spurious and he received little for his efforts in attempts at redress. He left Charleston somewhat bitter and disappointed.

Again I refer to Tullidge (ibid, p. 177) who writes:

"Arriving at Far West, Lorin went to live and made his home with the prophet, Joseph Smith. He remained with him till fall, when his father and mother arrived at Far West. They came by water with Elder Hyde, Brigham Young, Heber C. Kimball,

and their families. Ephraim Badger and family, (his wife was father Farr's sister) were in the company. The waters of the Missouri being very low at the time, it was very difficult for the steamer to get up to Richmond, which was the nearest point to Far West. It was very warm weather; and they having to drink the water of the river, it made them sick. Some days before they arrived at Far West, they sent an express for Lorin, then but a boy to meet them with teams at Richmond, and he sent sufficient teams which brought them all to Far West. "Lorin was in Far West with Joseph during all the persecutions. He went with the Prophet several times to Adam-Ondi-Ahman, was with him when the news came of the massacre at Haun's Mill, and was with him up to the time the Saints were called to lay down their arms and surrender at the time when Joseph was betrayed into the hands of the enemy by the traitor, Colonel Hinkle. Lorin has slept with Joseph, laid on the floor with gun and sword by his side guarding the Prophet, and has been thus when the mob has tried to get in at night to take the Prophet. Joseph and Emma were in the habit of calling him their boy and they wanted to have him with them all the time. To this day Lorin Farr entertains great love for Joseph, and says: 'I know him to have been a great, good and true man, and one who never betrayed his trust.' "

We have heard Lorin Farr tell of his trip from Terre Haute to Far West but did not have the foresight to record verbatim, his exciting and anxious journey. A few miles by water and more by foot, where a smile and willing hands could earn a meal and a night's lodging. Dogs that would chase away most men made friends with Lorin Farr; his straight forward walk and kindly, unwavering eye held in control until their investigation was satisfied. He has been on a friendly farm but a few days when the dog of the house would be willing to follow him away. He loved the children and animals without qualification and had unlimited patience in their instruction and training.

The unfriendly persecutions of Ohio were more than matched by the violence of the Missouri mobs. In the absence of Joseph Smith and Sidney Rigdon in Missouri, some of the leading men of the Kirtland Councils had united to discredit Joseph Smith and the Church; these men met in the Temple and intended to put David Whitmer as head. Joseph Fielding Smith in "Essentials in Church History (p. 200) states,

"Meetings had been held by this clique in the temple, which they claimed as their own, and they restored to violence to maintain their contention. In this manner the Kirtland Temple, so recently accepted by the Lord, was desecrated and defiled so that it ceased to be a sacred edifice to his holy name."

Joseph Smith and Rigdon had arrived in Kirtland on the 10th of December, 1837 and had to flee for their lives by January 12th of 1838.

By the time Lorin reached Far West, in May, such men as Martin Harris, Oliver Cowdery, David Whitmer and Lyman E. Johnson had been

excommunicated. It was unbelievable to young Lorin that a man of such spirituality and missionary power could ever leave the Church and one of his first actions in Far West was to seek Lyman Johnson. We do not know the exact result of his visit but Lorin returned to his room in the Prophet's home a very saddened spirit. He confided to Joseph and Emma and learned that they, too, were disheartened about these events. Again we quote from "Essentials in Church History", Joseph Fielding Smith, (page 209) of these precarious times:

"This was a day of sadness for Joseph Smith. To see the witnesses who were associated with him in the incipency of the Church fall by the wayside, touched his heart. Yet right must prevail and righteousness triumph, even though it should cause wounds which could not be healed. To their credit, be it said, that none of the witnesses who had beheld angels and the plates from which the Book of Mormon was translated, ever denied his testimony concerning these things, notwithstanding the extreme bitterness of heart manifested against Joseph Smith, the Prophet."

As some of the early leaders of the Church drifted from Council and Joseph Smith, others became all the more loyal and ardent. Among these were Hyrum Smith, Brigham Young, Heber C. Kimball, the Snows, John Taylor, George A. Smith, William Clayton, Porter Rockwell, Willard Richards and Lorin Farr, to name but a few. Lorin Farr lived with Joseph Smith and family for half a year and spent many days and nights in the Smith household even after the coming of his parents.

Lorin has told many times of his holding transit and otherwise assisting in the laying out of Adam-Ondi-Ahman, said that Brigham Young did most of the planning and that a most beautiful city was plotted. This town was in Daviess County. Lorin was present when Joseph's uncle, John Smith, came to the house in Far West with his family. That was in June when the Missouri country is most beautiful. This meeting of John Smith was the first Lorin had with the man who was later to give him his patriarchial blessing. There sprang up a warm friendship between these two men, though differing considerably in age.

Lorin Farr was present on a very memorable occasion, July 4, 1838. Far West not only celebrated the Declaration of Independence but also the Saints themselves had their own declaration of independence. On this day Lorin participated in a type of parade that he inaugurated and knew so well when he later came to Northern Utah; the militia and the flag, the authorities of the Church in order of their ecclesiastical importance, architects and their workers, selected men and women of the community and surrounding territory. The part that impressed Lorin Farr was the most eloquent oration of Sidney Rigdon, who also had an honored position in the morning parade. It was the first time that Lorin had ever heard Rigdon at his best and to any length. Whenever Lorin Farr was asked if he had known or met the Three Witnesses and Sidney Rigdon, he invariably referred to this fiery oration of Sidney Rigdon, "Yes, I knew him well at Far West. I heard him give a

stirring address." This oration is available to us and we can understand why many subsequent readers severely criticized its intent and content. A footnote to Joseph Smith's reference to this particular speech, (Vol. III, History of the Church, page 42) is pertinent:

This oration of Sidney Rigdon has always been severely criticized as containing passages that were ill advised and vehemently bitter. Especially those passages which threatened a war of extermination upon mobs should they again arise to plague the Saints. But when such criticism is made, the rank injustice, the destruction of property and the outrages committed upon the persons of many of the members of the Church, by the Jackson County mob, should also be remembered. Also, the failure on the part of the officers of the State to protect the Saints in the enjoyment of their civil and religious libertiesWhen, therefore, they saw mobocracy again threatening them it is small wonder if they gave way for a moment of anger and denounced in strong terms those who were likely to disturb their peace and repeat the outrages under which they had so long suffered."

The discussion of this speech was listened to and entered into by the eighteen year old Vermont lad when he returned to his room after the day's celebration. The laying of the cornerstones of the Temple was also a major part of the celebration. The experience gained at Kirtland further aided the prospects and hopes of this second House of the Lord.

These daily episodes of a growing and a harassed community were often discussed by Emma Smith and Lorin as his chores were finished for the day and Joseph was attending some important meeting. It was in this period of Lorin's life that he learned to love Emma Smith and understand much of her almost daily anxiety for the Prophet's welfare; he knew of the tender affection that Joseph Smith had for his wife and children. Lorin was present in the house when Alexander was born. (June 1, 1838). Lorin went many times with Joseph and his counselors to Adam-Ondi-Ahman as he directed or took newcomers to the new place for settlement. Such missions were frequently made alone by Lorin, when the Prophet could not personally go. When mob violence was imminent or at all likely, Lorin became guard on the Smith doorstep or in the very bedroom of Joseph. Lorin slept most of the time out-of-doors, as it gave him better opportunity to watch a greater territory. The solicitude of Emma, on these occasions, was a joy to Lorin who counted it pay enough to earn the gratitude of both Joseph and his wife. Often, in the mornings, the Prophet would detail a day's activities to his young Vermont protege. It was in these wonderful days that Lorin Farr proved his faith and loyalty and further established his character as one most worthy of trust and any challenge. The only quarrels to which Lorin ever was a principal was the defending of the Prophet.

In August of 1838, many meetings of the Saints were necessarily held at night, especially after they were denied the privilege of voting at Gallatin. Lorin was left home as guard or went with the Prophet, to be ready for any errand in emergency as occasion arose.

Arrests were being issued for the Prophet on various charges, anything that would cause him and his followers to leave Missouri. He was obliged to travel from Caldwell to Daviess County to confer with various leaders on many subjects. Messages were often carried by young Lorin, who was gradually "growing up" under these turbulent trials. It was a rare treat when the Prophet had several days at home, as he did at the end of August, 1838. At such times, Lorin wrote his parents in Kirtland to hasten their coming. Winslow did not want to come without sustenance; worked and sold property to acquire money sufficient to buy land in Zion.

The first books of law studied by Lorin Farr were read in the home of Joseph Smith at Far West, (one of these was "Blackstone Commentaries" which he knew from cover to cover.) The Prophet had a desire to learn law and acquire the legal right of defending himself and his friends. One of the books of law came with Lorin across the plains but cannot now be located. It was a book of general law.

It was during Lorin Farr's residence with the Prophet that the major difficulties with Governor Boggs came to a breaking point. Also during this period, in the fall, Winslow Farr and his family arrived at Far West with the families of Brigham Young, Heber C. Kimball, Orson Hyde and others, including Ephraim Badger and family, as reported by Tullidge. Lorin had intended meeting his parents but upon receiving word that they were on their way, sent teams for them up to the river port of Richmond. Some very pressing business concerning the defense of Far West held him from meeting his parents at the River, the details of which have been lost by time. Written records of this period of Lorin Farr's life have almost been completely obliterated. (He started writing a daily diary some after he began living with the Prophet, and several times read aloud to us from his notes when he lived in the large red-brick house on Twenty-First and Washington Avenue in Ogden.)

Not long after Winslow and his family arrived in Far West, one of the Prophet's and Lorin's best friends was killed by a mob as a part of the battle of Crooked River. Captain David W. Patten had been sent out to apprehend the mobsters by Lieutenant Col. Hinkle. Lorin, now eighteen, wanted to go with the volunteer company of some seventy-five men who met on the Far West square at midnight and accompany Captain Patten in his attempt to release Brother Nathan Pinkham from the State Militia. Joseph refused his going, giving other assignments, the nature of which we do not know. This battle at Crooked River (graphically told by the Prophet in his History, Vol. 3, pp. 170-171) was significant as a culminating excuse of Governor Boggs for issuing his infamous extermination order.

As these troubles increased, apostacies also increased and the leaving of these former friends saddened the Prophet and intensified his worries. He took each falling from faith as a personal challenge to his own fidelity. In family prayers, which were held as frequently as Joseph could possibly attend, the wayward friends were committed to their Heavenly Father's mercy and Lorin learned to know the great magnanimity of the Prophet's

love and trust in God. The young Vermont boy took his turn in these gatherings and felt the power of prayer under the voice of the Prophet. He learned how to forgive enemies and to ask for guidance that he might never fall from trust and grace.

With the Boggs order to leave Missouri or be exterminated, all the Saints knew that a climax had been reached. The Haun's Mill Massacre aided in this culmination. Lorin Farr was with the Prophet when they received the appalling news of an actual effort in extermination with the killing of seventeen unarmed and helpless men, women and children. The twelve miles from Far West was covered on fresh horses and the ominous news became a ghastly, bitter reality to the Prophet and few friends who were with him.** A hasty return to Far West found some two thousand armed state militia men outside the city. Another thousand was marching upon them from Chariton. During the night of October 30, the Saints barricaded Far West as best they could, running wagons and in some instances, pigsties, any large lumber they could move, to retard the state militia. Lorin and the young men of the town worked feverishly all night to make the barricade effective. The Saints had now come to an aroused state of righteous self-defence rather than succumb to liberty-destroying ruffians under law-defying officers and state officials. Here, Lorin Farr came to honor and respect the courage of Charles C. Rich, who acted as officer of truce for the Saints in their seeking for peace with the militia, outnumbering them more than five to one. Sometime after midnight, the larger group of the Saints met in the square for prayer and supplication to the Lord to protect them from this unjust persecution and cause the enemy to respect the just laws of the United States. Lorin aided Emma and her family, as well as his own, in packing such household necessities for immediate flight if necessity made this imperative.

Lorin Farr knew and admired George M. Hinkle, who commanded the forces of Far West. Through him the Saints entrusted their safety with the surrounding armies. No person was allowed to go in or come out of Far West under this siege. Terms of "surrender" were carried out between General Lucas of the state militia and Colonel Hinkle. We read, in "Essentials of History", Joseph Fielding Smith, pp. 238, this brief account:

"Colonel Hinkle's Treachery. -- About eight o'clock Colonel Hinkle sought another interview, this time with General Lucas, to learn if some compromise could not be arranged to avoid further battle. Lucas promised to meet him with a flag of truce at two o'clock. At the time appointed the interview was held. Hinkle, John Cottrell, who had within the past few weeks become disaffected, William W. Phelps and a Captain Morrison, met with Lucas and his aids, when the following propositions were presented to Colonel Hinkle for acceptance in behalf of the "Mormon":

1. "To give up their leaders to be tried and punished.
2. To make an appropriation of their property, all who had taken up arms, to the payment of their debts and

** For a vivid description of this tragedy, see Joseph Fielding Smith's "Essentials in Church History", pp. 233-236.

indemnity for damage done by them.

3. That the balance should leave the state, and be protected out by the militia, but be permitted to remain under protection until further orders were received from the Commander-in-chief.
4. To give up the arms of every description, to be receipted for."

... .To these terms Colonel Hinkle agreed, but asked to be given until the next day to comply with them. Lucas consented to this on the condition that Joseph Smith, Sidney Rigdon, Lyman Wight, Parley P. Pratt and George W. Robinson be turned over to the camp of the militia as hostages. If in the morning Hinkle failed to comply with the terms, these men would be returned to Far West, and the attack should commence on the city."

Lorin Farr, when President of the Weber Stake, several times in the Ogden Tabernacle spoke of these trying times but we have no exact record of his speeches. Only fragmentary and conflicting memories of some who were present on such occasions are available and, as such, have no value for quoting. Parley P. Pratt gives a most vivid report in his autobiography (pp. 203-205). The Prophet writes in his own History, Vol. 3, pp. 188-190:

"... . Towards evening I was waited upon by Colonel Hinkle, who stated that the officers of the militia desired to have an interview with me and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminative orders by which they had received from the governor. I immediately complied with the request, and in company with Elders Sidney Rigdon and Parley P. Pratt, Colonel Wight and George W. Robinson, went into the camp of the militia. But judge of my surprise, when, instead of being treated with the respect which is due from citizen to another, we were taken as prisoners of war, and treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles, and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appall the stoutest heart. In the evening we had to lie down on the cold ground, surrounded by a strong guard, who were only kept back by the power of God from depriving us of life."

Lorin and his newly arrived family heard those cries and could only conjecture their portent. The following day Hyrum Smith and Amasa Lyman were taken prisoners. Who would be next? This was a time of trial and faith. Was it worth it all to be subjected to such humiliating treatment? Was it a privilege to be an officer in a church held in such contempt?

Most of the Saints in Far West thought it was, though some fell by the way. Many thought that the Church had been struck its death blow in the imprisonment of their Prophet leader, especially when they heard the edict of the court martial given on November first. "Prisoners sentenced to be shot on the public square in Far West, Friday morning at 9 o'clock". No one slept that night in the besieged city. Should they fight and rescue their Prophet and associates? Many in the city thought they should. To their everlasting honor two generals of the court martial did not agree with its edict, Generals Graham and Doniphan. General Doniphan was selected to carry out the execution. We again quote from "Essentials" of Joseph Fielding Smith, page 241,

"Brigadier General Doniphan:

Sir: --You will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at 9 o'clock tomorrow morning.

Samuel D. Lucas
Major General Commanding"

"General Doniphan replied to this order by saying to his superior:

"It is cold blooded murder. I will not obey your order. My brigadier will march for Liberty tomorrow morning at 8 o'clock; and if you help execute these men, I hold you responsible before an earthly tribunal, so help me God.

A. W. Doniphan
Brigadier General"

This courageous stand for decency and justice intimidated the Commanding General and the order was not executed nor was Doniphan ever repudiated. This surcease in bloodshed heartened the Saints and their night of prayer had not been in vain. But their gratitude for General Doniphan's defiance was intermingled with the rapacity of the militia mob.

According to agreement, Colonel Hinkle marched the Far West Militia out of the city and relieved them of all their arms. After this part of the unprecedented betrayal, the armed mob of the state militia entered Far West and under a pretext of searching for hidden arms, ransacked the homes, broke furniture and dishes, scattered clothing and food into fireplace and dirt, tore bedding apart and the more violent forced the helpless men to sign away their property and see their wives and daughters violated. Such atrocities, with all means of defence removed, caused many Saints to flee the mob. Father Farr and family had been living in wagons and a lean-to and were not immediately molested. As Winslow said, "They couldn't get much from us." Houses were burned and hundreds of the Saints were forced out into November winds without shelter or food; those who had any shared with those who were destitute. The very nature of the

land caused most of the dispossessed people to turn East to Iowa and Illinois. Plans were made to free their leaders by intercession with Governors and even the government in Washington. Each effort proved the futility of ever getting redress in Missouri, though the neighboring states and many Missourians denounced Boggs and his actions.

A paragraph in the Missouri Guide Book (ibid p. 387) is interesting:

"Friction developed between the Mormon residents of Caldwell County and their gentile neighbors. Quarrels and shooting frays increased in violence until nervous state officials condemned the Saints as dangerous to the public good, and troops were dispatched to quell them. The massacre at Haun's Mill made clear to the Mormons the hopelessness of their situation. When the state militia arrived at Far West, they surrendered. Their leaders were tried by court martial and ordered shot.....The execution did not take place. The prisoners were taken to Independence, and eventually committed to the jail at Columbia. On the way there, most of the prisoners (including Joseph Smith) got away; the other later escaped from the jail, and fled to Illinois, where they joined the main forces of their sect, who had left Missouri during the winter of 1838-39 under orders of Governor Boggs. After the Mormons left, the houses of Far West were torn down, although the town continued nominally the county seat until Kingston was plotted in 1843.....today (1941), a cornfield marks the site of the once prosperous community."

Like many other faithful Saints, Winslow and Olive must seek another location to build a house and make a home for their family. A good New England home in Waterford and a better one in Charleston; these they left for a message of the missionaries which took them to Ohio to a glorious gathering of converts in the midst of unfriendly neighbors. The dream of a beautiful home in a Prophet-led community was shattered almost before the Farris arrived in Kirtland; the following of the Prophet to Missouri where Zion would be built again lifted their spirits and another journey of hundreds of miles was consummated and the family united. In cold bleak winter, with their leaders in jail for no proved offense to law or community, the Farris crossed the Missouri and started to build in Quincy, Illinois. In this state they received a welcome. Land was made available to them but buildings were scarce. A remodeled barn was their dwelling in Quincy. Tullidge, Northern Utah volume, pp. 177, states:

"Lorin Farr moved with his father's family to Quincy in the spring of 1839, and was there when Joseph and his brethren escaped from Liberty jail and arrived in Quincy. His parents moved to a town called Lima, thirty miles below Nauvoo (then called Commerce). In the spring of 1840 they moved to Nauvoo."

When they started their house in Nauvoo, it was their seventh building since marriage and five within three years since they left Vermont for the Church.

Lorin visited the Prophet and associates while they were in Liberty jail. He may have visited more often, but we cannot substantiate this premise. He stated that he "carried messages from Emma to Joseph while he was in Liberty jail." That was in direct answer to a question and I did not have the prudence to inquire further. "Messages" implied at least twice. Years later, when Lorin Farr visited Independence, Far West and Liberty, he wrote that he had just visited the jail in Liberty where he carried messages to and from the Prophet Joseph. These and such letters have been destroyed or lost and only word of mouth to verify. We have a letter from Joseph to his wife, Emma, which indicates the intimacy Lorin Farr held with the family. This letter I shall use for the year 1842.

Lorin Farr and his family come more into Church records after the family moved to Nauvoo and the Church started an era of peace and prosperity. We can follow him more closely by actual record when once the genius of the Church starts to recognize him as one of its illustrious sons. One's own children and relatives may be indifferent to their parents' sacrifice, loyalty and faithful devotion to a community or the Church, but not the Church itself. If a member of "The Church of Jesus Christ of Latter-day Saints" achieves in any worthwhile project or assignment, the Church has a record of the event. Without this great service, I could not now write the life of a man who saw and knew more Church leaders during its first 80 years than perhaps any other man who ever lived in the Church.

CHAPTER FOUR

NAUVOO

The first real intimacy of Lorin Farr with Brigham Young came after Brigham Young was forced to flee Far West in the winter of 1839 (February), and started to direct Church affairs from Quincy. Lorin Farr was a faithful messenger on many occasions and went with Brigham in search of available land. It was with advice and permission that the Farr family moved to Lima and in the spring they rented a farm.

There was a period when no one of the church knew just where to center their activities. The Zion of Missouri had to be forsaken for some future date and a place had to be found where the Saints could congregate and receive the ever-growing number of converts. The thought of "Giving up" the Gospel was never a subject of major discussion - only the means of spreading its message and perpetuating its influence was dominant in all sessions and thinking. One of the last official acts of the Church in Far West, April 26, 1839, was to hold a conference and add two previously approved apostles to the Quorum, Wilford Woodruff and George A. Smith, to keep that body active; to lay a cornerstone for the Temple according to revelation; to excommunicate some thirty members, men and women, and all this in "watchful" defiance of the Missourians who vowed the Mormons would never assemble in that capacity in Far West again.

Much ground work had been done in Illinois when Joseph Smith arrived. The Prophet writes in his History, Vol. 3, p. 265:

"When Israel Barlow left Missouri in the fall of 1838, either by missing his way, or some other cause, he struck the Des Moines river some distance above its mouth. He was in a destitute situation; and making his wants known, found friends who assisted him and have him introductions to several gentlemen, among whom was Dr. Issac Galland, to whom he communicated the situation of the Saints; the relation of which enlisted Mr. Galland's sympathies, or interest, or both united, and hence a providential introduction of the Church to Commerce (the place of residence of Mr. Galland) and its vicinity; for Brother Barlow went direct to Quincy, the place of his destination, and made known his interviews with Dr. Galland to the Church."

Israel Barlow was one of the young men whom Lorin Farr had joined when he came down the Missouri and into Far West. He had formed a friendship that lasted each of their lives and this good fortune of a possible location at Commerce (Nauvoo) was soon conveyed to Lorin and the other Farrs. The territory all about Nauvoo was so soundly praised that Lorin and Aaron went many miles beyond Commerce and finally settled upon Lima.

There is a note in the Journal History of May 6, 1839, which shows that father Winslow Farr was active in Church work and held in high esteem:

"General Conference of Church was continued near Quincy, Ill. (History of the Church, Vol. 3., p. 347). Resolutions (passed) Resolution 5th: That the following of the Seventies have the sanction of this Council that they accompany the Twelve to Europe, namely; Theodore Turley, George Pitkin, Joseph Bates Noble, Charles Hubbard, John Scott, Lorenzo D. Young, Samuel Mulliner, Willard Snow, John Snider, William Burton. Lorenzo D. Barnes, Milton Holmes, Abram O. Smoot Elias Smith; also the following High Priests, Henry H. Sherwood John Murdock, Winslow Farr, William Snow and Hiram Clark."

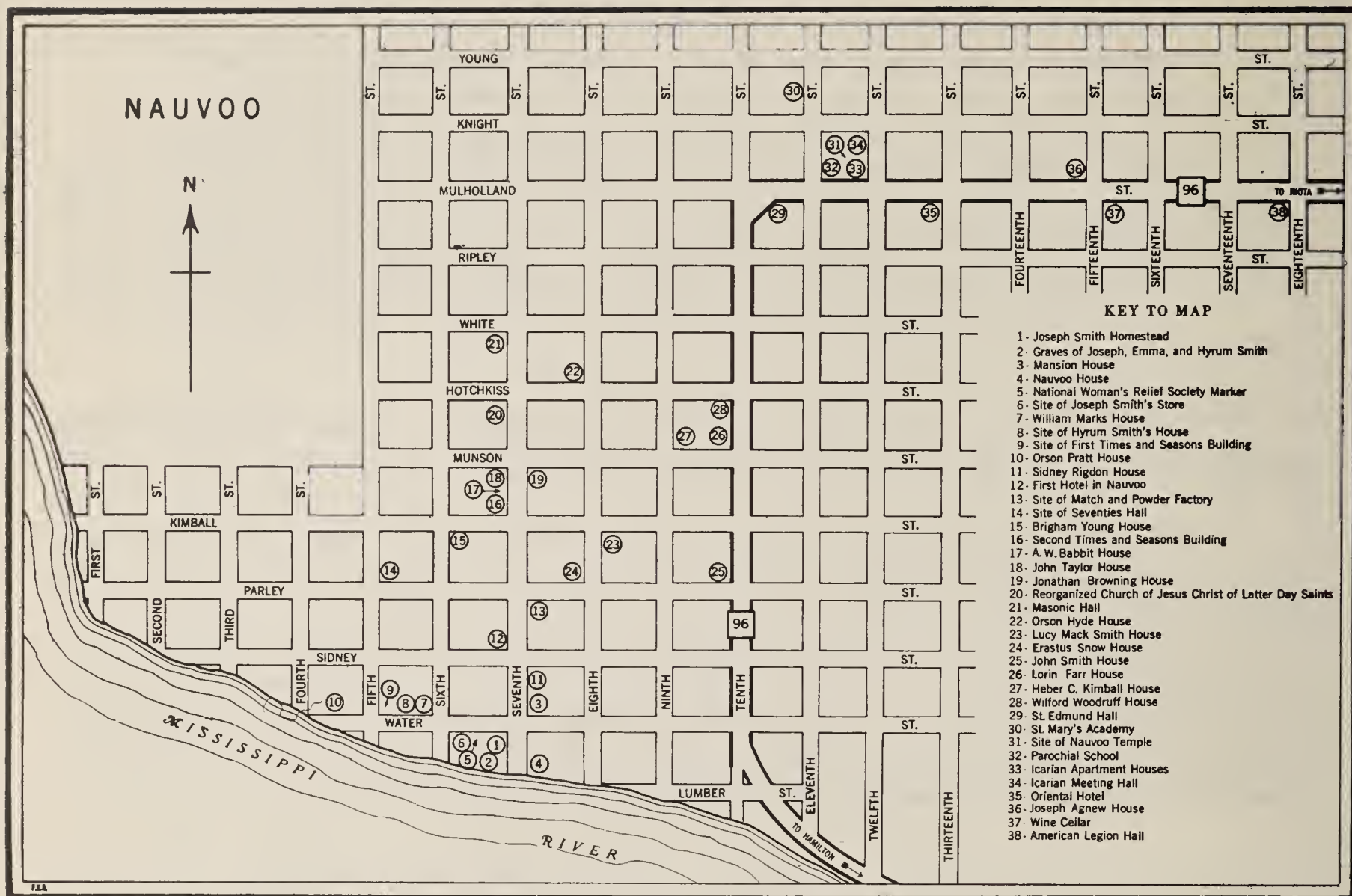
This call and privilege of going to Europe was a great joy to the Farr family and all hands set about making this possible.

There is a complete blank as to what happened to Winslow, Olive and their growing family while at Lima. As soon as the Saints started to congregate on the river bank around Commerce, Tullidge (ibid, p. 177) tells us "in the spring of 1840, they (the Farris) moved to Nauvoo." On the same page, Tullidge further reports "Elder (Lorin) Farr was with the Saints at Nauvoo during all their troubles and labored building the Temple. He also was in the exodus, leaving Nauvoo with the early companies for the Rocky Mountains and staying with them at Winter Quarters that season."

As soon as the Farr's came to Nauvoo they had a building lot assigned them and the three men with the help of mother Olive and her girls, set about building another house. At last they were to have peace and they could confidently look to the future, where the Temple would be bigger and more beautiful. A swamp below the hill in the city of Nauvoo had to be drained before it became habitable. Part of this boggy land was given to Winslow and others, streets were indicated and later properly surveyed. River silt was to be gotten out of nearby banks and low waters and materials for fills were gathered, in some instances, from several miles distance. Each able bodied man was to help in getting all the land below the hill in a livable condition, with streets and proper ditches for the conveyance of water when needed. Wells were sunk on the hilltop for culinary water. Several springs were trapped for general use. Gravel was hauled for the streets. Many of the newcomers got very ill of swamp fever before the lands were properly drained and pure water was obtained. Great native trees near the rivers edge were saved and many new saplings were planted.

A plot of the city is shown herewith:

The Prophet tells us that Theodore Turley raised the first house built by the Saints in this place (Commerce); it was built of logs about twenty-five or thirty rods north north-east of his dwelling on the northeast corner of lot 4, block 147, of the White Purchase (Vol. 3, p. 375, H. of C.)



Tour Map of Nauvoo, 1950, as used by
The Chamber of Commerce

Some of the older and original street names are still maintained, such as Young, Knight, Mulholland, Kimball, Parley, and Sidney. The Lucy Mack Smith home is but two blocks west and one south from the Lorin Farr house. No. 26 is Lorin Farr's house; 27, Heber C. Kimball; and 28, Wilford Woodruff; 15, Brigham Young; 18, John Taylor; and 19, Jonathan Browning.

Lorin Farr watched the building of a city from a prairie whose edge was cut deeply by a mighty river. Quoting from the Prophet's description, same reference as before:

"When I made the purchase of White and Galland, there were one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce. Between Commerce and Mr. Davidson Hibbard's there was one stone house and three log houses, including the one that I live in, and these were all the houses in the vicinity and the place was literally a wilderness. The land was mostly covered with trees and bushes, and much of it so wet that it was with utmost difficulty a footman could get through, and totally impossible for teams. Commerce was so unhealthful, very few could live there; but believing that it might become a healthful place by the blessing of heaven to the Saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city."

A leader who would attempt to build up another city after three beautiful cities had been taken from his people, was a leader worthy of being followed. He got no wealth from these ventures and promised none to any of his followers. Kirtland was a beautiful place in a most delightful location and Winslow Farr and his family, regretted that they had to leave so promising a city. To come to swamp-infected Commerce took a courage beyond the average person of the day to comprehend. Only a faith in God and His leaders could bind so many in such an enterprise. Clay, adobes, bricks, logs and stones were assembled within two years to build a flourishing city.

Much of the young city was built without the services of Brigham Young, Heber C. Kimball, Parley P. Pratt George A. Smith, who sailed for a British Mission in March of 1840 to join John Taylor and Willard Richards. Lorin Farr said many times that most of the Church of Utah days could never know what a dynamic leader the Prophet really was. Those who knew Kirtland, Independence, Far West and Nauvoo would know, but no book could ever reveal his great leadership nor could a testimony hope to achieve a complete picture. By June of 1840, the Saints had built about 250 homes in Nauvoo proper.

Conference was held in Nauvoo for the first time on April 6th, 1840, with Joseph Smith presiding. At this session Orson Hyde was appointed to go on a mission to the Jews, after a stirring speech on the subject by Elder Hyde. The topic of the Conference followed this theme. Lorin Farr was deeply impressed by Elder Hyde on this occasion and never relinquished his interest in the Jew as affairs in his later life proved.

One of the first funerals of major import at Nauvoo was that of Bishop Edward Partridge, who died at the age of forty-six, a victim of Missouri persecutions. Such funerals became more frequent and further saddened

those who strived to build a new center. If a group of Saints tried to forget their harrowing experiences, a funeral or some further oppression brought a vivid recall.

Lorin was present at the funeral of Joseph Smith, Sr. father of the Prophet. Father Smith was sixty-nine years of age and had gone through many experiences for the sake of the gospel; the one which affected him the most was the arrest of Joseph and keeping him in Liberty jail. As Patriarch, father Smith was called upon for many and sundry occasions and knew most of the Saints intimately. Many of the Farr descendants have been of the impression that Joseph Smith, Senior, gave Lorin Farr his patriarchial blessing. "Uncle" John Smith blessed Lorin and his wife Nancy.

There is very little written of the period in Nauvoo from 1840 to 1843, as the Saints were chiefly concerned with drainage, water, streets, houses, stores, crops and civic adjustments. Many of the members who had been indifferent or even apostate in Missouri were now asking for acceptance and reinstatement. Many meetings of the High Council were filled with these remedial matters. News of the successes of the Apostles in England was given to the Nauvoo Saints almost every week.

In September of 1840, Governor Boggs of Missouri made demands of Governor Carlin of Illinois for Joseph Smith, Jr., Sidney Rigdon, Lyman Wight, Parley P. Pratt, Caleb Baldwin and Alanson Brown. This new attack aroused the Saints as nothing else had ever done. It put every one of these innocent men on the alert to thwart the efforts of any sheriff who attempted to arrest them. Every charge against them in Missouri had been proved false; no civil court would try them and they were accordingly tried by a military mob and from that, were aided in their escape. Again, Lorin Farr was called upon to watch and be near the Prophet.

In the midst of these arising difficulties, Joseph Smith suggested in October conference in Nauvoo it was time to build a House of the Lord for the Saints. The resolution was passed and committees set up for immediate construction. Each tenth day was to be devoted to the building the Temple and the three Farr men were eager to participate. It was a great experience for Lorin Farr to watch a city grow to dignified proportions in so short a time. He learned the lessons of leadership and cooperation which proved so beneficial in the Utah years.

It was on Wednesday, December 16, 1840, that the Governor of Illinois signed the Charters for the "City of Nauvoo", "The Nauvoo Legion" and "The University of the City of Nauvoo." The charters were most liberal and almost model for sociological progress of its citizens. The passing of these charters assured many new jobs for the fast growing community. Justice was assured for every person, without challenge to race, color or religions. A militia was authorized to enforce its own laws. Lorin Farr became a member of the Legion; also became interested in the Charter and in the city's laws. He watched the growth of these institutions and learned the value of governmental law and group cooperation. The operation of the City Council was



NAUVOO IN THE 1840's—From a Print of the Period

especially interesting and Lorin studied the several sections and made suggestions for their improvement. There is no record nor is there any verbal testimony that Winslow Farr was a part of these deliberations, though it is reasonable to assume that he was because of his experience of being a selectman in Charleston, Vermont. Many critics of "Mormonism" of the day greatly admired their city charter and asked where the original could be found. To these questions, Joseph Smith made full reply:

"The City Charter of Nauvoo is of my own plan and devise. I concocted it for the salvation of the Church, and on principles so broad, that every honest man might dwell secure under its protective influence without distinction of sect or party" (Ibid. Vol. 4, p. 249)

The City Council opened by prayer at all of its sessions, a pattern set for Utah cities for many years.

It was in this apprenticeship that Lorin Farr gained the knowledge and experience which was to become so useful in the twenty-two years he served for a western town yet unborn.

Lorin had his first real experiences in politics when Nauvoo had its initial city election. John C. Bennett, a newcomer and brilliant orator, was elected Mayor. There were four aldermen and nine councilors, with Joseph Smith as chairman of the councilors. Through him most of the major ordinances were presented. Joseph Smith was elected lieutenant-general of the Legion and invited all who wished to join the Legion, irrespective of religious affiliations.

February 20th, the court-martial of the Nauvoo Legion voted unanimously that all males of Nauvoo between eighteen and forty-five years must submit to military duty. Fines were fixed according to rank. It was the pride of every young man to become a Legionaire and seek promotion. Major parades were fixed for the 1st and 6th of April and 3rd of July. When Governor Carlin appointed Joseph Smith as Lieutenant-General of the Nauvoo Legion, it gave further dignity to the man in uniform and identified him, not only as a churchman, but as a citizen of the State. This Legion became a real power in Nauvoo and carried over to the Utah migration.

On April 6th, 1841, the Nauvoo Legion probably gave its finest display in its history, with full fourteen companies and two Iowa companies. A most imposing military spectacle resulted with all regal pomp, a sight that remained with Lorin Farr all his days. These Legionaires went to the Temple lot at twelve noon and formed a hollow square. Within this square were the guests, townsmen and ranking officers of the Legion. The burden of activity took place about the principal corner stone. Sidney Rigdon was called upon to address the group for the initial corner stone ritual of a Temple for the third time in his life. He told the group that God was the real corner stone and that the military display with the Prophet at the head was but to lift up the standard of Liberty

and law -- the architects lowered the south-east corner stone to its place and Joseph Smith, the Prophet, pronounced the benediction. The crowd was quietly reverent, most with bowed heads of gratitude and hope. Lorin Farr didn't leave record of his exact part in these impressive ceremonies, but he recalled his being present on this conference date some sixty years later on the spot of the first corner stone.

Lorin Farr and his family were present when Stephen A. Douglas came to the city to learn, first hand, what kind of people the Saints could be to cause so much trouble and prove themselves so peaceful and industrious. He was high in his praise of what he saw. (This reference to Douglas probably was his visit on May 2, 1841, in company with a Mr. Walker as reported in Times and Seasons.)

It was on June 5th, that Joseph Smith was arrested after a visit with Governor Carlin in Quincy who gave no indication that Joseph's arrest was a matter of hours. At the trial, Stephen A. Douglas acted as judge and after a vigorous battle of legal wits, Judge Douglas had Joseph Smith liberated. When the Prophet reach Nauvoo, he was given an ovation by the happy Saints. But many knew that this trial augered a future of uncertain peace.

The return of Brigham Young and most of the Twelve Apostles from England brought added hope to Joseph Smith and the city-building Saints.

Lorin Farr has stated many times that the most important item of his Nauvoo life was to be close to the Prophet Joseph and the leading men of the Church, to know them intimately, and to there meet his future wife.

Every major event that took place in Nauvoo was a vital part of Lorin Farr's life until he was called on a mission by Joseph Smith.

When the baptismal font was dedicated in the basement of the Temple it opened up a new activity for many of the Saints. We know that Winslow and Olive Farr did baptising for their dead in this Temple, but have no actual record for Lorin Farr. It is apparent, however, as he was one of the first in Utah to officate with endowments.

During this period (Nov. of 1842) there were nine apostles in Nauvoo; Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Lyman Wight, Wilford Woodruff, John Taylor, George A. Smith and Willard Richards. (Hist. of the Church, Vol IV, p. 453)

From Lorin's telling of these times, he helped stock the Prophet's store with general merchandise. This store was the largest and best stocked for miles around. (Ibid. p. 490) "I commenced placing goods on the shelves of my new store, assisted by Bishop Newell K. Whitney and others." Lorin was one of these "others".

Lorin has related that he attended and participated in most interesting debates while in Nauvoo before going on his mission. The debates may be the



The first Joseph Smith homestead, 1839-1843
Just off the River, on the same block with his store



The Smith Homestead

Looking Northwest

(1950)

Looking North

ones referred to by Joseph Smith (Ibid, p. 54):

"In the evening attended a debate. At this time (Winter 1841-42) debates were held weekly, and entered into by men of the first talents in the city, young and old, for the purpose of eliciting truth, acquiring knowledge and improving in public speaking."

Joseph Smith was arrested three times during 1842, on requisitions from the State of Missouri. On almost every trip he made out of Nauvoo, he had to have guards and special protection for fear of being kidnapped. Porter Rockwell was arrested in St. Louis and put in jail for "the shooting of Gov. Boggs" and Joseph Smith accused as being accessory to the deed.

In early spring of 1842, Grand Master Jonas of Masonary visited Nauvoo and an article celebrating the event was published in "The Advocate" at Columbus (Ibid 565-6):

"Mr. Editor -- Having recently had the occasion to visit the city of Nauvoo, I cannot permit the opportunity to pass without expressing the agreeable disappointment that awaited me there. I had supposed, from what I had previously heard, that I should witness an impoverished, ignorant and bigoted population, completely priest ridden, and tyrannized over by Joseph Smith, the great prophet of these people.

"On the contrary, to my surprise, I saw a people apparently happy, prosperous, and intelligent. Every man appeared to be employed in some business or occupation. I saw no idleness, no intemperance, no noise, no riot -- all appeared to be contented with no desire to trouble themselves with anything except their own affairs.....I protest against the slanders and persecutions that are continually heaped upon these people. I could see no disposition on their part to be otherwise than a peaceable and law-abiding people, and all they ask of the country is to permit them to live under the protection of the laws and to be made amendable for their violations.....

"While at Nauvoo I had a fine opportunity of seeing the people in a body. There was a Masonic celebration, and the Grand Master of the state was present for the purpose of publicly installing the officers of a new lodge. An immense number of persons assembled on the occasion, variously estimated from five to ten thousand persons, and never in my life did I witness a better dressed or a more orderly and well-behaved assemblage; not a drunken or disorderly person to be seen, and the display of taste and beauty among the females could not well be surpassed anywhere.....

"From all I saw and heard, I am led to believe that, before many years, the city of Nauvoo will be the largest and most beautiful city of the west, provided the Mormons are unmolested in the

peaceable enjoyment of their rights and priveleges.....

An Observer - Adams County"

That article was written in March of 1842 and by August, we read a letter from Joseph Smith to his wife, Emma. (History of the Church - period 1, Joseph Smith Vol. V page 103, Tuesday, August 16.) The prophet's letter to Emma Smith -- Detailing Prospective Movements.

Nauvoo, August 16, 1842

"My Dear Emma: I embrace this opportunity to express to you some of my feelings this morning. First of all, I take the liberty to tender you my sincere thanks for the two interesting and consoling visits that you have made me during my almost exiled situation. Tongue cannot express the gratitude of my heart, for the warm and true hearted friendship you have manifested in these things towards me. The time has passed away, since you left me, very agreeable thus far; my mind being perfectly reconciled to my fate, let it be what it may. I have been kept from meloncholy and dumps, by the kind-heartedness of Brother Derby, and his interesting chit-chat from time to time, which has called my mind from the more strong contemplation of things and subjects that would have preyed more earnestly upon my feelings.

"Last night Brothers Hyrum, Miller, Law, and others came to see us. They seemed much agitated, and expressed some fears in consequence of some maneuverings and some flying reports which they had heard in relation to our safety; but, after relating what it was, I was able to comprehend the whole matter to my entire satisfaction, and did not feel at all alarmed or uneasy. They think, however, that the militia will be called out to search the city; and if this should be the case, I would be much safer for the time being at a little distance off, until Governor Carlin could get weary, and be made ashamed of his corrupt and unhallowed proceedings. I had supposed, however, that if there were any serious operations taken by the governor, that Judge Ralston, or Brother Hollister would have notified us; and cannot believe that anything very serious is to be apprehended, until we obtain information from a source that can be relied upon.

"I have consulted whether it is best for you to go to Quincy and see the Governor; but, on the whole, he is a fool; and the impressions that are suggested to my mind are, that it will be of no use; and the more we notice him and flatter him, the more eager he will be for our destruction. You may write to him whatever you see proper, but to go and see him, I do not give my consent at present.

"Brother Miller again suggested to me the propriety of my accompanying him to the Pine Woods, and then he return, and

bring you and the children. My mind will eternally revolt at every suggestion of that kind, more especially since the dream and vision that was manifested to me on the last night. My safety is with you, if you want to have it so. Anything more or less than this cometh of evil. My feelings and counsel I think ought to be abided. If I go to the Pine country, you shall go along with me, and the children; and if you and the children go not with me, I don't go. I do not wish to exile myself for the sake of my own life. I would rather fight it out. It is for your sakes, therefore, that I would do such a thing. I will go with you, then, in the same carriage and on horseback from time to time as occasion may require; for I am not willing to trust you in the hands of those who cannot feel the same interest for you that I feel; to be subject to the caprice, temptations, or notions of anybody whatever. And I must say that I am prepossessed somewhat with the notion of going to the Pine country anyhow; for I am tired of the mean, low, and unhallowed vulgarity of some portions of the society in which we live; and I think if I could have a respite of about six months with my family, it would be a savor of life unto life, with my house. Nevertheless, if it were possible, I would like to live here in peace and mind my own business; but if it should be ascertained to a dead certainty that there is no other remedy, then we will round up our shoulders and cheerfully endure it; and this will be the plan: Let my horse, saddle, saddle-bags, and valise to put some shirts and clothing in, be sent to me. Let Brothers Derby and Miller take a horse, and put it into my buggy, with a trunk containing my heavier clothes, shoes, boots, etc.; and let Brother Taylor accompany us to his father's, and there we will tarry, taking every precaution to keep out of the hands of the enemy, until you can arrive with the children. Let Brother Hyrum bring you. Let Lorin Farr and Brother Clayton come along, and bring all the writings, and papers, books, and histories, for we shall want a scribe in order that we may pour upon the world the truth, like the lava from Mount Vesuvius. Then, let all the goods, household furniture, clothes, and store goods that can be procured be put on the boat, and let twenty or thirty of the best men that we can find be put on board to man it. And let them meet us at Prairie-du-Chien; and from thence we will wend our way like larks up the Mississippi, until the towering mountains and rocks shall remind us of the places of our nativity, and shall look like safety and home; and then we will bid defiance to the world, to Carlin, Boggs, Bennett, and all their whorish whores and motly clan, that follow their wake, Missouri not excepted, and until the damnation of hell rolls upon them, by the voice, and dread thunders, and trump of the eternal God. Then in that day will we not shout in the victory, and be crowned with eternal joys, for the battles we have fought, having kept the faith and overcome the world?

"Tell the children it is well with their father as yet; and that he remains in fervent prayer to Almighty God for the safety of himself, and for you, and for them.

"Tell Mother Smith that it shall be well with her son, whether in life or in death; for thus saith the Lord God. Tell her that I remember her all the while, as well as Lucy, and all the rest. They all must be of good cheer.

"Tell Hyrum to be sure and not fail to carry out my instructions; but, at the same time if the militia does not come, and we should get any favorable information, all may be well yet.

"Yours in haste, your affectionate husband until death, through all eternity, for evermore.

Joseph Smith

"P.S. I want you to write to Lorenzo D. Wasson, and get him to make affidavit to all he knows about Bennett, and forward it. I also want you to ascertain from Hyrum whether he will conform to what I have requested; and you must write me an answer per bearer, giving me all the news you have, and what is the appearance of things this morning.

J. S."

It was in the anguish of his soul, that the Prophet thought of Hyrum, Emma, his mother, Lorin Farr, and William Clayton.

During the winter of 1842-43 Lorin, and father Winslow Farr, worked on the Temple and built a stone and adobe house. Aaron was called on a mission through Illinois, Indiana and Ohio, and turned over the heavy farm work to Lorin, to assist father Winslow as much as possible. Aaron returned to Nauvoo in July of 1843 and as soon as possible, the family had Lorin for another mission. Lorin was now teaching school. Just when he started teaching we have no record, but he taught until his call to his first mission. That he had the confidence of the leaders of the community is proved by his statement that he taught the children of Joseph and Hyrum Smith, Brigham Young, Heber C. Kimball, John Taylor and others. He took an active part in the young people's meetings held in the evenings:

"In the latter part of January, 1843, a number of young people assembled at the house of Elder H. C. Kimball, who warned them against the various temptations to which youth is exposed, and gave an appointment expressly for the young at the home of Elder Billings; and another meeting was held in the ensuing week at Brother Farr's school-room, which was filled to overflowing. Elder Kimball delivered addresses, exhorting young people to study the Scriptures

"Next meeting was appointed to be held at my house.....it was completely filled at an early hour. Elder Kimball, as usual,



The Mansion House -- 1843-1844

Where Emma, Joseph's wife, continued to occupy after
Joseph's assassination

The Mansion House was built just a block North of the Homestead.



Its beautiful lines and interior efficiency would
honor most houses of the day.

The above picture taken June, 1950

delivered an address, warning his hearers against giving heed to their youthful passions.....

"My house being too small, the next meeting was appointed to be held in the hall over my store. I addressed the young people for some time, expressing my gratitude to Elder Kimball for having commenced this glorious work, which would be the means of doing a great deal of good, and said the gratitude of all good men and of the youth would follow him through life, and he could always look back upon the winter of 1843 with pleasure. I experienced more embarrassment in standing before them than I should before Kings and Nobles of the earth; for I knew the crimes of which they were guilty, and knew precisely how to address them, and therefore I hardly knew what to say. I advised them to organize themselves into a society for the relief of the poor. A meeting was appointed to carry out these suggestions....and adjourned to the 28th of March, when said committee submitted a draft of a constitution."

(See history of Joseph Smith, Millennial Star, Vol. 20, 1848, pp. 710-711.) The Prophet advised them to have a central motivation for their gathering and suggested a society for the relief of the poor.

These young people's meetings for culture and knowledge were really the beginnings of the young men's and young ladies' Mutual Improvement Associations which did not get officially organized until much later (Young Ladies' Nov. 29, 1869, and Young Men's June 10, 1875 -- see "Essentials in Church History," Joseph Fielding Smith, pp. 658 and 660.)

Lorin stated many times that he played "catch," pitched quoits, wrestled, and jumped with the Prophet. But few references are found of this nature in the Prophet's History. In Vol. V, p. 260, he writes, "Played ball with the brethren a short time." That was Saturday, December 28, 1842. On May 13, 1843, he writes,

"I wrestled with William Wall, the most expert wrestler in Ramus, and threw him." On several occasions, both in public and in private, Lorin Farr has stated that the Prophet had a very good laugh and a keen wit, more than many of his friends realized. On one occasion (Ibid. p. 283) Joseph Smith saw two boys fighting in the street:

"I left the business of the court, ran over immediately, caught one of the boys (who had begun the fight with clubs) and then the other; and, after giving them proper instructions, I gave the bystanders a lecture for not interfering in such cases, and told them to quell all disturbances in the street at the first onset. I returned to the court, and told them that nobody was allowed to fight in Nauvoo but myself."

On one occasion, when grandfather Lorin visited me at Stanford University, I told him that I had read and heard said that many parties



The Nauvoo Temple

Finished after the murder of
Joesph and Hyrum Smith

A style of architecture used
for early Utah Temples

One of the largest pieces of the Temple, the capstone,
may be seen in Quincy, Illinois

The Temple site now is held by the
Church of Jesus Christ of Latter-day Saints

were given by Joseph Smith, Brigham Young and the other leaders while in Nauvoo. "Were you ever invited?" "Yes, many times, but you must remember, I wasn't married and they were, and most of them invited their own age, even as you do now. When I was twenty-two, Brother Brigham was forty-one and the Prophet was thirty-seven. I was just getting a good fuzz on my chin."

During a conference of elders, April 10th and 11th, 1843, many members were called to special missions to build up the church. Lorin Farr was chosen to go to Connecticut. At the same time, many of the men who were later to play important parts in his life, were sent to various localities: Among them were Charles C. Rich to Ottawa and Illinois; Orson Spencer to New Haven, Connecticut; Orlando Hovey, Indiana. It was at this conference (Church History, Vol. 5, p. 350) that Brigham Young said:

"Let not the elders go on their missions until they have provided for their families. No man say again, 'I have a call to travel and preach,' while he has not a comfortable house for his family, a lot fenced, and one years provision in store, or sufficient to last his family during his mission or means to provide it... ..The elders must prepare for their families."

It was this council that Lorin Farr remembered so well when he became president of a stake and had to recommend elders for a mission.

Tullidge in his Quarterly Magazine, Vol. 2, 1883, writes of "Lorin Farr, the Founder of Ogden":

"In the spring of 1842, Lorin Farr, at the age of 21, was called upon by the Prophet and set apart to go on a mission to the State of Wisconsin and the northern part of Illinois. He returned home in the following winter, and in the spring of 1843, he was again called upon by the Prophet to go on a mission to the Middle and Eastern States, Joseph telling him to go wherever the Spirit led him. He labored in that part of the country, when the sad news came of the martyrdom of Joseph and Hyrum. The Elders generally came home at the event, but Elder Farr remained visiting the branches and comforting the Saints in their deep affliction, both in the Middle and the New England States, until the last of November, when he returned to Nauvoo. On the first of January, 1845, he was married to his wife, Nancy B. (Bailey) Chase, by President Brigham Young."

In this brief paragraph we are told three of the most interesting and important years of Lorin's life. The first mission must have been a short one as he left in the spring of 1842 and the Prophet speaks of sending for Lorin and William Clayton, "Let them come along," and this was in August of '42. By spring, Lorin was off again for another mission, with a very liberal assignment, not usually given. Among his visits in the East was one to his relatives in Vermont. He must have been successful as several of them came to Nauvoo and later made the great wagon trek across the plains. (Some are listed in the next chapter.)

While Lorin was on his mission Aaron married Persis Atherton at the Mansion House, Nauvoo, the Prophet performing the ceremony. That was January 16, 1844.

While Lorin was in Connecticut, news of the martyrdom of Joseph and Hyrum was spread over the newspapers of the nation. Some of the notices were friendly to the Prophet and the Mormons, but most of them were well pleased that so meddlesome a personage as "Joe Smith" should be forever curtailed with his freedom and ambitious plans. Most of the elders in the field immediately hurried home, but Lorin had been prepared for some such a martyrdom; he had been told by the Prophet that the Lord's work was not builded on one man but on the Church with its faithful members and established priesthood. So established was the idea of Joseph's mantle falling on Brigham Young, as senior member of the Twelve Apostles, that Lorin was much surprised to learn of the ambitions of several Church members when he returned to Nauvoo. He remained in the East from that date of the Carthage Massacre (June 27, 1844) to early November, calling on many Saints and assuring them that the Church was going on as Joseph had said the Lord had intended it should. Lorin knew every man who led a group from the Church in those days of doubt and disaffection. He admired the talents of Sam Brannan, the power of oratory of James Strang, he especially knew the brothers and children of Joseph Smith (the eldest boy was but twelve when his father was murdered), he knew well the grand patience of Emma Smith and her natural ambitions for her boys (one, David H., born after her husband's death), but when he returned from his mission Lorin made inquiry for and went directly to Brigham Young, as the leader of the Church. Because of this unqualified acceptance of Brigham Young as Joseph's choice for succession of presidency, a grand friendship was deepened between Brigham and the young missionary. There is some handiwork of Brigham Young in Lorin Farr's home in Nauvoo, one of the best preserved houses of the pioneers in Nauvoo today. It was Brigham Young who officiated in the marriage of Lorin Farr to a beautiful girl of his choice, Nancy Bailey Chase. They were married in the Nauvoo Temple.

Not much has come down to us of this romance, but the New Year wedding, on January 1, 1845, was a joyous one, with the Winslow Farr family, the Ezra Chase family, "most of the Apostles," and many friends who later came across the plains. Even as the young people married, they were sobered by the thoughts of "moving again." By now, the City Beautiful was indeed a pleasant place to live.

In 1845 the legislature of Illinois repealed the charter of Nauvoo, houses around and about Nauvoo were burned by mobs, chiefly incited by vengeful Missourians. "Mormonism" became a political by-word. Work for the Seventies was greatly increased and Missionaries leaving to a field of labor was almost a daily occurrence. April Conference was attended by one of the largest gatherings Nauvoo ever saw. Instead of intimidating the Saints, the martyrdom of Joseph and Hyrum but whetted religious zeal and sifted the faint of faith from the ardent workers. As was expected, writs for Brigham Young and other leaders were soon evident but arrests were not made. In May, the

murderers of Joseph and Hyrum Smith were acquitted at Carthage. Vigilance was increased for the arrival of any suspicious warrant server for the arrest of "Mormon" leaders. Lorin Farr was especially concerned in this and kept much of his time for this service. Brigham Young, John Taylor and others were present for the laying of the capstone of the Temple, despite the watchful care of enemy "spotters." When the anniversary of the fateful day -- June 27th, came to Nauvoo, especial services of prayer were held and Lorin's home, among the many others in Nauvoo, was opened for those who came from the outside for this purpose. As mob activity increased, Nauvoo became swollen with refugees and helpless members of the Church. Porter Rockwell shot a mobster in defending the Sherif, Jacob Backenstos, of Carthage. In October Lorin and Nancy Farr attended the first general assembly held in the Temple. In this year, the Prophet's brother, William, was excommunicated from the Church and later followed James Strang, who claimed to have been appointed leader of the Church by the Prophet Joseph. As the year was closing, troops were being sent to Nauvoo on pretexts to help and protect the Saints. In December, William Miller was arrested and taken to Carthage, on the assumption that they had Brigham Young. There were several men who dressed and wore beards to simulate the different leaders of the Church. The year 1845 was the trial year for those who believed that Joseph Smith was the only possible leader of the great Church. It was the test, whether or not the work he had established and died for, could survive. In this, the Farr's never doubted.

The first child to bless the home of Lorin and Nancy was born December 28th, 1845. Almost a wedding anniversary present. He was named Enoch.*

The Farr's were getting on in Nauvoo. The unpretentious Winslow was daily working saving for a mission. Each of the boys helped the other and the family.

In the Times and Seasons of January 15, 1845, City of Nauvoo, we read:

"To Whom It May Concern --

* It may be noted here that all of Lorin Farr's children had names of family significance, or biblical connotation. Enoch, "to walk with God", is a fond hope of young religious parents. Nancy had most of her children named for family tradition; Sarah, being Welsh and a difficult language to emulate, had most of her children given bible names, "Winslow" keeping a traditional Farr family name and Hyrum, for the Prophet's brother; Olive Ann gave her family distinctive names based on family heritage; Mary memorialized family tradition, reviving "Farwell" to honor her mother-in-law's wishes; Nicoline used names of her own fancy, except "Elijah," which was Lorin's choice to pay tribute to his grandfather, and a son, incidentally, resembling Elijah Freeman more than any other child of Lorin Farr.



Enoch Farr and his wife , Esther
(Picture taken in Ogden, Utah.
It was Enoch, himself, who said,
"All three of us posed.")

"This may notify thatWilliam Snow, Lorenzo Snow, Franklin S. Richards, etc.....Winslow Farr and some 25 others have been appointed by the proper authorities of the Church of Jesus Christ of Latter-day Saints, agents, to collect donations and tithings for the Temple in the city of Nauvoo and for other purposes, and have complied with all necessary requirements by entering into bonds to our entire satisfaction."

Only those who had means and unchallenged integrity were given these assignments. Their bonds had to be adequate.

In early Spring, father Farr went on a mission to the Eastern States and left the boys to the farm and to take care of Olive and the family. We read in Times and Seasons, City of Nauvoo:

"In 1845 May 4th -- Minutes of a Conference held in Batavia, Genessee County, N. Y. on the third and fourth of May, 1845. The house was called to order by Elder Stephen Taylor, and on a motion by him, it was resolved that Winslow Farr act as President and C. R. Clark as clerk.

"The president then arose and stated the object of the conference, which was then opened by singing and prayer by the president.

"Affairs of the conference were heard and matters attended for better harmony of the branch....Brother Farr read a paragraph from Parley P. Pratt's proclamation and then called for an expression from the conference, if they would uphold and sustain the Twelve and authorities in Nauvoo, which was unanimous in the affirmative. He then made a few remarks from the proclamation.

"On reassembly conference was very appropriately and instructively addressed by Brother Farr.

C. R. Clark, Clerk"

It was at the conference held in Nauvoo on October 8, 1844, that certain missions were to be assigned to various districts which would strengthen the church, and as a result of this session Winslow was assigned to New York state as noted above: (Times and Seasons, 5:695-687):

"Elder John Taylor made some remarks on temporal economy...We have the means of wealth within ourselves. We have mechanics of every description, from every country; men who are capable of carrying through any branch of manufacture. We want capital to commence with, but it is not necessary to wait for a very large amount, for it is safer to go to work with small means, than with an immense sum; for a rich man is very apt to overlook himself, and for the want of proper calculation often scatter his means without accomplishing any benefit to community. We can be made

rich by our own enterprise and labor.....Our calculation is to have the Saints manufacture everything we need in Nauvoo and all kinds of useful articles to send through the States and bring money here.....We have purchased Nauvoo and much of the surrounding country, which has taken all of our money.....we have men here who can take the raw silk and from that carry it through every process and manufacture the shawls and dresses our women wear.....If we can manufacture cotton, silk, and woollen goods, we can keep our money at home....."

Brigham Young then appeared and proceeded to select men from the High Priests quorum to go abroad in all the congressional districts of the U.S. to preside over the branches of the Church as follows: "David Evans, Abram O. Smoot, Lorenzo Snow, William Snow, Simen Carter, Franklin D. Richards, Isaac Clark, John Murdock, Ezra T. Benson, Isaac Higbee, Willard Snow, Winslow Farr and some fifty others.....Object of being sent outto go and settle down where they could take their families and tarry until the Temple is built and then come and get their endowments and return to their families and build up a Stake as large as this....."

Every effort possible was being summoned to strengthen the Church in its hour of greatest trial.

The avowed intent of the people at Carthage to "clean out" all the Mormons, the many attempts to arrest Brigham Young and the leaders of the Church, caused Brigham, Heber C. Kimball and several others to lead out in a westward migration. By mid June, 1846, about five hundred wagons had collected on the Missouri river and nine Apostles were with them. At this place, Capt. James Allen of the U.S. Army came to Mt. Pisgah and had an interview with Wilford Woodruff and the council. He had a letter which requisitioned some five hundred men to serve as volunteers in the war with Mexico. The captain was advised by the council to go to Council Bluffs and meet with Brigham Young and others there. Any military visit was looked upon with deep suspicion because of the many incidents of treachery connected with the uniform the Saints wished to respect. Brigham Young, with others, gave speeches to the men of the camp on the Missouri to help in recruiting required quota for the foot-trip to California. In the midst of this recruiting, eight "Mormons" were severely beaten by mobsters while harvesting wheat some dozen miles from Nauvoo, not far from the Farr farm.

By mid-July, 1846, four full companies of Mormon recruits marched with Capt. Allen to Leavenworth. Most of these men had received excellent military training in the Nauvoo legion and made ready soldiers, easy to lead and be given responsibilities. By the first of August some 549 men, made up of officers, privates and various servants, marched into Ft. Leavenworth.

On August 7, 1846, the Council of the Twelve determined that the Saints in the west side of the Missouri should settle together. Accordingly, a High Council was organized with the following, Alpheus Cutler, Winslow Farr, Ezra Chase, Jedediah M. Grant, Albert P. Rockwood, Benjamin L. Clapp, Samuel Russell, Andrew Cahoon, Cornelius P. Lott, Daniel Russell, Elnathan Eldredge and Thomas Grover. The place the Saints had chosen

to winter was called "Cutler's Park" in honor of their council leader. In this group, the training received by Winslow Farr in Vermont was put to good advantage. This camp was but three miles distant from the place soon to be known as Winter Quarters. Lorin, in this interim, who made friends easily and was overlooked by the Saint's enemies, shuttled between the Illinois farm and the Missouri camp with a hope of realizing a harvest from their crops, The labor that had been easy to get to aid in farming and for the harvest, was now most difficult to acquire. Mob threats, soldier recruiting and the work to do, taxed all, men and women, to the utmost.

Capt. James Allen died in Leavenworth on the 29th of August to the great sorrow of the Saints.

Nauvoo was attacked by a mob of men, some two thousand strong, for about five days, and Lorin and Nancy Farr were participants in this bombardment (Sept. 10-15). The mob itself was stopped short of entering the city by some two miles. Just what part Lorin or Aaron Farr played in this battle, we have no available record, other than Lorin Farr's later statement "I was in Nauvoo when it was bombed by a mob." Several Saints and members of the mob were killed. The mob entered Nauvoo, despite a signed truce, and drove the Saints from their homes. As fast as travel was made available, citizens of Nauvoo joined the Saints at Winter Quarters.

The following note comes from Journal History:

"1845-Sept. 24th, Wednesday - At 10:00 a.m., President Brigham Young, Elders Heber. C. Kimball, Parley P. Pratt, Willard Richards, John Taylor, George A. Smith, Amasa M. Lyman, with about fifty others, started for Carthage and arrived at the Court House at about noon. They found that Col. Markham had been tried before Justict Thomas L. Barnes and E. A. Bedell and acquitted.

"The court not being ready for trial, the company proceded to the jail where Joseph and Hyrum Smith were martyred. The blood of Hyrum still stained the floor where he fell and breathed his last; the walls were marked with bullet holes. Elders John Taylor and Willard Richards showed the other brethren the position in which the brethren stood to defend themselves at the time of the martyrdom.

"The company returned to the Court House where the following were put under arrest by sheriff, viz: Daniel Spencer, Orson Spencer, Willard Richards, John Taylor, Wm. W. Phelps, Charles C. Rich, Alpheus Cutler, Reynods Cahoon, John Scott, Hosea Stout, Edward Hunter and William Clayton.....

"The witnesses against them being called for, Dr. Backman, made his appearance, who was the person that made the affadavit on which the writ was issued.

"On being sworn and asked if he personally knew the defendants or any of them, he answered, that he did not, and stated that he had made affidavits on the strength of the rumors which he had heard at the time and on account of his great prejudice against the Mormons. He believed their reports and did then think that the Mormon leaders were guilty of treason. He also stated that the affidavit was written by George Backman, and presented to him to sign without his wishing to do so.

"The court discharged the brethren according to Law.....Carthage looked desolate, many of the families having removed.....

"Names of committee selected by the council to move families, goods, etc. into Nauvoo, Sept. 24th, 1845: Parley P. Pratt, Orson Spencer, Charles C. Rich, Erastus Snow, Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, John Taylor, Joseph Young, Newell K. Whitney.....Winslow Farr.....et al.

This is a direct answer to some who have suggested that the Church leaders "ran away" from trouble. No group of men in all history, ever remained more true to their constituents than the apostles and leaders of the "Mormon" church. Volumes could be written of their heroism, sacrifice and loyalty. Joseph Smith and his brother, Hyrum, set an unchallenged pattern.

While Martin Harris and other followers of the former Saint, James J. Strang, were preaching in England against Brigham Young and the Apostles, Joseph Smith's mother, Lucy Mack Smith, talked in Conference, held at Winter Quarters, October 8, 1845. She said, "The Lord will let Brigham Young take the people away." She further stated that she would go with the Saints "if we bring back her remains." She wanted to be buried by her martyred sons. At the same conference, a committee was appointed to sell houses, farms, lots, etc., east of the river, as fast as appraisals and sales could be made. For Nauvoo, Winslow Farr was assigned as one of the leaders.

Letter from Brigham Young to his brother, Joseph Young at Nauvoo, better than any conclusions we could make, tells us of Brigham Young's dilemma:

"Richardson's Point, Camp of Israel,
55 miles from Nauvoo,
March 9, 1846.

"Brother Joseph, I am thankful that I can say to you that we are well in the camp at present, with the exception of Brother Edwin Little.....

"As you have stayed in Nauvoo and I am gone from there and cannot do for my friends, as I could if I were there, I will call upon you to help my friends, by council and management. I shall write to Brother Babbitt to sell my house and the two lots

there by yours. They will bring enough to bring all my friends. If you sell your house and lot, you will be able to help Brother John and others, that we want to help.

".....It (Nauvoo) is no place for the Saints, and the spirit whispers to them that the brethren had better get away as fast as they can. We pray for you continually. I hope the brethren will not have trouble there; but the dark clouds of sorrow are gathering fast over that place.

"It is a matter of doubt about any of the Twelve's returning to Nauvoo very soon. It is not the place for me any more till this nation is scourged by the hand of the Almighty, who rules in the Heavens. This nation shall feel the heavy hand of judgment. They have shed the blood of Prophets and Saints, and have been the means of death of many. Do not think, Brother Joseph, I hate to leave my house and home. No, far from that. I am so free from bondage at this time that Nauvoo looks like a prison to me. It looks pleasant ahead, but dark to look back.

"We shall fit out a company for the mountains, who will go with their teams, seed, farming utensils, etc. We shall leave all our women behind, to come with the baggage. I should like to have you and the rest of our friends get up with us before we start. It is uncertain whether we shall go over with the first company.

"If we do not come back, Brother Orson Hyde, yourself and the others had better go into the Temple, when the lower part is done, if you are there, and pray and offer up your supplications to the Most High, and leave the house in the hands of the Lord. We shall send back as few teams as we can, on account of our immense loading.....

".....This I have heard since I wrote the first part of my letter; that there was a division in our camp and that I had been shot at. This is all false. We have the most perfect peace that ever a camp had. There is not a word of contention through the whole camp. The Lord is with us, and praises be to his name, all is well; Glory, Hallelujah, and I think I shall feel more so when we get a few hundred miles further west.....

Brigham Young"

By reading in the Journal History, and several journals, we learn that the Camp of Israel kept in constant communication with the people of Nauvoo. Orson Hyde was one of the presiding elders who remained in Nauvoo. Daily prayer was held in the Temple and every effort was being made to finish the edifice despite the great opposition by their enemies. By March, 1847, however, it became most apparent that Nauvoo no more wanted the Latter-day Saints than did Missouri or Carthage.

Spring of 1847 was a busy period of organization, drilling of troops, and the men had to get permits to leave Camp Israel to return home to their families in Nauvoo. Luke S. Johnson, a former apostle, asked to return to the Church and was accepted. Disaffected factors began to vie for leadership and centered their activities in different localities of the midwest and the east, with possessive hopes of acquiring properties under question, both in * Missouri and Illinois.

It is to be noted that the Church under the leadership of Brigham Young and the Apostles were never without complete organization and was followed by the great body of Latter-day Saints.

On every possible Sunday, Lorin joined his family, now stationed with the new camp. We glean from the Journal History, this item:

"Sunday, August 9, 1846 - Pleasant day with Camp of Israel, met at the place prepared last evening for meeting, where sufficient seats had been collected to accommodate three hundred.

"Meeting was opened by singing and prayer. Elders Wilford Woodruff, Lorenzo D. Young and Lorin Farr preached.

"Letter to President James K. Polk of the United States, read by Dr. Willard Richards and unanimously sanctioned.....

* Walter W. Smith of the Re-organized Church of Jesus Christ of Latter-day Saints, writes in "History of Jackson County, Missouri" (p. 194), the following:

".....In 1844, Joseph Smith and his brother Hyrum, were assassinated. Following this, the church fell into disorder and was torn by many schisms and the claims of aspirants for leadership.

"During the year 1852 a number of the churches which had been established during the life-time of Joseph Smith began the work of re-organizing the church, on the basis of the doctrine and practice of the early church. To this standard we gathered many of those who had been discouraged by the false teachings of aspiring leaders.

".....The elders of the reorganized church visited and preached in Jackson County as early as 1871, but it was not until May 25, 1873, that another congregation was organized. Forty years after the Saints had been expelled, ten members met at the court house and organized the Independence church, with Henry Etzenhouser as pastor. Meetings were held in the court house, in halls, and in private houses until the summer of 1881, when the brick church on East Lexington was completed. The general conference of the church met in this church in 1882, which continued to be the church home of Independence Saints until 1888, when the stone church on West Lexington Street and Bowen was opened, p. 197"

a journey which we design shall end in a location west of the Rocky Mountains and within the basin of the Great Salt Lake, or Bear River valley, as soon as circumstances shall permit, believing that to be a point where a good living will require hard labor, and consequently, will be coveted by no other people, while it is surrounded by so unpopular but fertile country.

Willard Richards, Clerk"

"On October 2, 1846, the High Council at Winter Quarters met to settle several matters. Voted that Winslow Farr administer on the estate of John Proctor and report to the Council. Voted that Amasa Lyman, Orson Pratt, and Wilford Woodruff be a committee to divide the city into wards."

Even in this frontier city of uncertain tenure, order and organization prevailed. On November 8, 1846, Sunday (Journal History) we find:

"Pleasant warm day....met with President Young in his new house with doors but no windows, and chimneys built of brick obtained from the ruins of an old fort at Council Bluffs, but no floor.

"President Young spoke to the presidents (Seventies) and related a dream which he had concerning the Rocky Mountains.

"Voted that every able bodied man be required to work half a day on the roads or pay thirty seven and a half cents and that Alpheus Carter (Cutler) be surveyer of the streets.

"Voted that Bros. Cahoon, H. Eldredge, W. Farr and J. M. Grant borrow money from Bro. Neff which is necessary to be paid on the corn contracts."

By mid summer of 1847, the affairs in Nauvoo came to such a low ebb, that even the Temple was obliged to be sold and save it from pollution as a holy building:

(J. H. June 16, 1847)

"The MISSOURI REPUBLICAN of this date (June 16, 1847, p. 2) published the following:

'THE MORMON TEMPLE : The celebrated edifice has been sold to a committee of the Catholic Church for \$75,000.00. This community has also purchased other property in Nauvoo. The building is to be appropriated to educational purposes

connected with the church into whose hands it has passed. The contract requires only the sanction of the Bishop to complete it. The last of the Mormons in Nauvoo, consisting of thirty or forty families under the charge of Daniel H. Wells, have left Nauvoo to join the California expedition. Babbitt and Co. still remain at Nauvoo to close up the affairs of the Mormons. These facts are stated in the Warsaw Signal."

Lorin Farr, with many hundreds of the Saints, left Nauvoo with reluctance. It was only when they saw the grand beauty of the valleys in the Rocky Mountains that they voluntarily transferred affections from the place they thought as a part of and close to Zion. Sixty years later, almost to the day of Lorin's expulsion, he visited Nauvoo and thanked the Lord he had followed President Brigham Young and the Apostles to the glories and blessings of the Rockies. He believed that Brigham Young was appointed and inspired to lead the Saints into the uncharted west when they first started on their memorable pioneer journey, the span of years that followed but proved to him that his faith and trust had more than been vindicated. Later in this biography we shall see a more intimate view of Lorin Farr's first return visit to the City Beautiful, Nauvoo.

A collection of pictures of some of the Latter-day Saints houses which they built in Nauvoo are shown herewith. They are more than a hundred years old and reveal the sturdy workmanship and building, though done under duress and often with very inadequate supplies.



The Lorin Farr Home in Nauvoo
(Early 1920)

Picture taken when house and town at its lowest state of neglect.
The house is now one of the best in appearance in the town.

Note the small, even bricks. The original weather vane is still standing on the roof laid by Lorin and Aaron, assisted by their father, Winslow, and William Clayton. Brigham Young gave some assistance in its construction, but his greatest help came in the planning.



Picture of the Lorin Farr House taken
June 1950, on Highway 96

House is located on southeast corner, with Wilford Woodruff's house North and Heber C. Kimball's just West.

The sign reads: Lorin Farr
 President
 of the
 Seventies

Note the two additions since 1920, both on the North and the West sides. Now, the front is on the East. The stucco is wearing off under the gables. The stones about the yard are some taken from the destroyed Temple.



Looking South on Highway 111.96

Lorin Farr's house in right foreground

"Uncle" John Smith's house may be seen down the road.

Jonathan Browning and John Taylor homes may be seen
by looking three squares West on Munson.

Heber C. Kimball and Wilford Woodruff houses are on
the same square with Lorin Farr.

The Nauvoo homes of early Church leaders
as they look today. See map for location.



Brigham Young



Heber C. Kimball



Duplex homes of Lorenzo Snow
and Nathaniel Ashby



Orson Hyde

Taken in 1950

When those homes were built, Nauvoo was the largest city in Illinois



Sidney Rigdon



Orson Pratt



John Taylor

1950



Site of Joseph Smith store



Second Times and Sentinel Building



Site of match and powder factory



Jonathan Browning

Had a gun shop in back of
his home.



Almon W. Babbitt

Defender of Nauvoo, and later secretary
for Utah -- killed by Indians



View of Nauvoo Legion Drill Field
River in background

Montrose, Iowa, can be seen on
opposite river bank



Site of Nauvoo Temple
with well, looking Northwest.

CHAPTER FIVE

THE GREAT EXODUS

Some of the Saints left Nauvoo in 1845, but the great migration occurred in 1846. There was no general leave taking, it was done in groups or as each family could adjust its personal affairs. There were the stock and wagons to acquire, supplies for the family for a thousand mile journey, farm implements and precious seeds to transport. Widows of the Mormon Battalion men had to be organized and supported. Many heads of families were hopeful of taking their own wheat and corn, but were forced to leave before harvest was possible. Each day of preparation was harrassed by the expectancy of mob violence.

Lorin Farr now had to provide provisions for his own family. He shuttled from Nauvoo and the Farr farm and the Camp across the river. He had many friends and some within the hostile persecutors, who lived in and around Nauvoo. Because of this wide acquaintancē and his ability as a peacemaker, Lorin was used by Brigham Young and other church leaders to act as intermediary in land and cattle deals.

He often called on Emma Smith and had many conversations with her as to her future and urged her to come west with the great body of Saints. He wanted to befriend her as she had aided him and confided that she felt desperately alone after the martyrdom of Joseph. The great promise of peace and family tranquility had been ruthlessly shattered -- Zion had failed to materialize for her and only death stalked her path of one move after another. She joyed in searching for and selecting hymns for the first Church song book; she stood proudly before the women of the Church as its first leader in relief (Female Relief Society, one of the world's first women's organization for such a purpose*, 1842, and in which Nancy Chase Farr was a charter member.) Emma Smith entertained many celebrities in her Nauvoo home when Joseph was absent and always defended his bravery, loyalty and his being a prophet of the Lord. Lorin visited Emma Smith as one of the few people he saw when he left Nauvoo for the last time. It was a great sorrow to him as well as the Church leaders, when they fully realized she was not coming west.

Severe sickness broke out in the Battalion on its westward march and news arrived almost daily at Camp of Israel that some one or other of the soldiers had died, especially in the Santa Fe area (latter part of October '46.) The wives who had expected to join an honorably discharged soldier with accumulated pay was now a widow with an unknown frontier to traverse and to become further dependent upon the Church beneficence. Nancy and Lorin Farr took especial interest in these particular families prior to their assignment to a company for the Rocky Mountain rendezvous.

* The purpose of the Society is to furnish an organization in which the sisters of the Church may foster the welfare of its members, aid the poor, nurse the sick, and act in a benevolent manner as occasion warrants or demands.

President Brigham Young and members of the Twelve Apostles had so organized themselves and associates, that they were ready to join the small company already assembled by Heber C. Kimball and the memorable and historic cavalcade left Winter Quarters the 14th of April, 1847. On the 16th, the Pioneer company was completely assembled with seventy-three wagons, one hundred and forty-three men, three women and children, making a total of one hundred and forty-eight persons. Aaron Farr was in this first group of pioneers. By June 1 this train of refugees had reached Fort Laramie.

In the "History of Utah", Whitney, Vol. IV, p. 59-60, we read the following:

"In February, 1847, Aaron was called to be one of the Pioneers, who were to proceed the main body of the people for the West. His outfit consisted of a mule team and wagon, with farming utensils, seeds and provisions for two persons. His travelling companion was Nathaniel Fairbanks. He left another outfit, consisting of one wagon, two yoke of oxen and two cows, for his family, who were to follow in June.

"At the crossing of Green River, President Young deemed it advisable to send back a small detachment to pilot the on-coming emigration through the Black Hills. Aaron Farr and five others were selected for this duty. Sending his team and outfit on to Salt Lake valley, he and his party returned and met the advance company of emigrants -- Daniel Spencer's hundred -- about two hundred miles below Fort Laramie. He was assigned a position with his wagon and family in Ira Eldredge's fifty, and turning west once more, travelled on to the valley, arriving here on the 20th of September."

Before we record the organization of the second Fifty of the 4th Hundred of Pioneers, there are two items of interest I wish to present, one about the means of collecting stray cattle, which had become a most challenging problem, and, secondly, a means of communication on the plains.

The Problem of Strays

"NOTICE

Winter Quarters, May 20th, 1847

"Whereas we have come to the knowledge that there is a great amount of cattle scattered on both sides of the river, held in different person's hands as strays. This is therefore to notify the individuals holding strays of the council herein given:

"All persons holding any strays, or knowing of any, bring such or cause them to be driven to the ferry, at Winter Quarters, on Friday morning, May 28th, 1847, and that all claimants or persons having lost cattle appear at place, prove property and pay

charges, and we hereby make it the duty of the holders of said strays to see that the cattle are forthcoming; and should any secrete or neglect to deliver said strays at the time and place aforesaid, they shall be considered dishonest men and no longer in fellowship in the Church of Jesus Christ of Latter-day Saints.

"And furthermore, all person refusing to bring or send stray cattle, as aforesaid, shall forfeit all claims for expenses or trouble with said cattle, and the persons bringing them shall have claim on the owners for pay for their trouble.

"All stray cattle not claimed on that or the following day, shall be used by the authorities on the present mountain expedition and shall still be held as strays for the owners, as this people are all bound for the mountains.

"Horses and mules, sheep, etc., are included in the above, if they are strays. The strays on this side of the river, will be brought up to the ferry on this side, on the other side the strays will be brought up to the ferry on the other side.

Orson Hyde
Parley P. Pratt
John Taylor
John Smith
Newell K. Whitney
George W. Harris

By order of:

C.P. Lott
Winslow Farr
Isaac Morley
John Young
Joseph Young

Robert Campbell, Clerk"

May 20, 1847, Journal History,

Communication on the Plains

"In company with Brigham Young and the Twelve we visited the top of two of the highest bluffs, ruins that lie opposite our encampment, which were truly a curiosity. Orson Pratt took a barometrical observation on the only tree, which was a red cedar on the top of the ruins or bluff we visited. We had a fair view of Chimney Rock from where we were I carried a bleached buffalo bull's head on to the top and wrote upon it

with pencil our names and distances from several places, for the benefit of the next camp." (Wilford Woodruff, J.H., May 20, 1847)

This means of frontier communication, though infrequent, was sometimes carried across the continent. One party reading the message left the skull for the next group, and often added other helpful comments.

In "Church Emigration", Vol. I for June 17, 1847, we read:

"....at a meeting held at the encampment on the Elkhorn River it was moved by Apostle Parley P. Pratt that the camps move to the banks of the Platte River and that they move in hundreds (100 wagons) and camp about half mile apart. Later, this Hundred was divided into two companies of 50 wagons each, and the fifties were subdivided into companies of 10 wagons.

4th Hundred (A.O. Smoot, Capt.)
Journal History, June 21st, 1847, pp. 36-44

Eighth Company
Second Fifty

Samuel Russell, Captain

First Ten, Lauren H. Roundy, Captain

Lauren H. Roundy	43	29 June	1805
Betsey Roundy	32	21 May	1815
Lorenzo W. Roundy	29	18 June	1818
Susannah Roundy			
Jared Roundy	20	5 June	1827
Nancy J. Roundy	13	21 May	1834
Byron Roundy	3	29 Jan.	1844
Myron Roundy	3	8 Feb.	1844
William H. Roundy	1	8 Feb.	1846
Samuel Russell	34	25 Sept.	1813
Esther Russell	31	21 Mar.	1816
Helen Russell	9	13 July	1838
Maria Russell	6	4 Jan.	1841
Valasco Russell	2	29 Aug.	1845
Abigail Russell	26	2 April	1821
Francis Russell	1	18 Nov.	1846
Peter Windward			
William Peacock	21	2 June	1826
Leonard Harrington	31	27 Jan.	1816
Lois Harrington	25	25 Mar.	1822
Theodore Harrington	3	5 May	1844
Emma B. Harrington	12	Jan.	1835
Alvin Harding	31	14 July	1816

First Ten

Lenenburgh, Essex, Vt.
Shafford, Onondago, N.Y.
" " "
" " "
" " "
Chagrin, Cuyahoga, Ohio
Warsaw Hancock, Ill.
Nauvoo, Hancock, Ill.
Nauvoo, Hancock, Ill.
Newstead, Erie, N.Y.
Chatham, Otsego, N.Y.
Newstead, Erie, N.Y.
" " "
Nauvoo, Hancock, N.Y.
Simphronia, Cayeuga, N.Y.
Winter Quarters, Mo.
Warrington, England
Quentin, Yorkshire, England
Newliston, Otsego, N.Y.
Sporta, Livingston, N.Y.
England
"
Montson, Addison, Vt.

Violette Harding	27	6 Dec.	1820	Bristol, Addison, Vt.
Joseph L. Harding	1	8 Feb.	1846	Nauvoo, Hancock, Ill.
Henry Russell	20	7 Oct.	1827	Sparta, Livingston, N.Y.
Lorin Farr	27	27 July	1820	Waterford, Caledonia, Vt.
Nancy C. Farr	24	27 Jan.	1823	Bristol, Addison, Vt.
Enoch Farr	2	28 Dec.	1845	Nauvoo, Hancock, Ill.
Olive F. Walker	23	18 Mar.	1825	Waterford, Caledonia, Vt.
Persia Farr	27	27 May	1820	Dalton, Boos, N.H.
Celestia Ann Farr	2	3 Jan.	1845	Nauvoo, Hancock, Ill.

Wm. Peacock and Peter Winward came as teamsters for Samuel Russell.

Ira Rich came as teamster for Mrs. Olive F. Walker."

The "Journal History of 1847", p. 47, reports:

"Aaron F. Farr, who went with Pioneers and William Walker who went as a soldier, met Capt. Russell's fifty on the Platte River and turning back traveled in one of Capt. Russell's Ten until the company arrived at Fort Laramie, when they and their family, together with Lorin Farr and family left the Ten and Fifty and traveled afterward in Capt. Eldrege's Fifty."

This information will clear up several points of confusion, inasmuch as Lorin started with one Fifty and arrived in Great Salt Lake Valley with another. It also shows how close the original company was to the others who followed.

The A. O. Smoot Hundred, in which Lorin Farr traveled in the Second Fifty when leaving Elkhorn River, paused in their journey to hold special services on June 27th, the third anniversary of the Prophet's and Hyrum Smith's martyrdom. On the 30th of June, they again stopped in their western travel, and at sundown held services in honor of the Prophet's brother, Samuel H. Smith, who had died three years previous, a martyr of persecution and a brother's loyalty; (the murder of his brothers Joseph and Hyrum had been more than he could bear. These matters were vital to the Saints as they left their homes and set their faces westward for an ultimate home of peace and prosperity.)

The best information we can glean in regards to the outfit of Lorin Farr, assures us that Lorin drove a large wagon filled with implements, seeds, furniture and various household goods, along with ample bedding. A good milk cow was part of the outfit and while it delayed the rate of travel it paid for itself many times over. Nancy drove a team with a good, especially equipped spring-buggy. This buggy could be made rain proof and had a good convenience for a bed. Neither Lorin or Nancy complained of hardships on the trip, they waited until they were prepared for the long trip and were willing to let each day bring its own problems and happiness. Their

camp was usually joyful, each group helping the others as emergency arose and circling their wagons for the night to make ready for a program of dancing, singing and story telling.

Indians were plentiful and at times proved a nuisance but never a great danger. Captain Russell and Lorin would usually ride out and meet them, if they came by day. In "Church Emigration", Vol I, we read:

"Tuesday, July 27th. At 7 o'clock a.m. about fifty Indians visited Capt. Russell's camp. They appeared perfectly friendly and the brethren gave them bread. The Indians were moving west with their horses, mules, and dogs, all of which carried burdens. At 8 o'clock the company moved on, traveling 16 miles over heavy roads and camped at 8 p.m. on the river bank (J.H., July 27, 1847, p. 2).

On August 12 (J.H.) it was reported that the Russell Company lost nine horses, one mule and two colts in the Black Hills, supposedly stolen by Indians. Encampment was made with the Seventh Company (Geo. B. Wallace, Captain). Such a loss made adjustments necessary for next day's travel.

Each day saw them further west. By now, the road had been fairly determined by the previous wagons and stock.

In William Clayton's Journal (pp. 355-6, Monday Aug. 30th, 1847) we acquire this information.

"This morning the cattle belonging to the camp behind came to us early, having strayed away... . We calculated to go on about eleven miles, but before we started, Father Eldredge came up with his wagons and said he expected Spencer's 1st 50 company up soon. We then concluded to stay here until they arrived and about three o'clock their wagons began to cross the creek. I was glad to find Aaron and Lorin Farr and William Walker in this company with their families all well and in good spirits. From Sister Olivia, I received some articles sent by my family which were very acceptable indeed and made me feel grateful. This company appear well and cheerful and are not much troubled on account of lack of teams. I spent the evening with Lorin and their families. The balance of our camp arrived before dark.

Tuesday, 31st. Our camp except this ten has started on, but Brother Spencer has concluded to halt here today and I spent the time copying tables of distances for Lorin and also gave him a plot of the city."

This incident reveals how the saints aided each other. William Clayton had gone to Salt Lake Valley and knew the best roads. Maps and drawings of the trails and water holes he drew in detail for Lorin Farr. He also made an excellent drawing of the new city as it was layed out for future disposition. Lorin and his fellow travelers saw the city unfold as it was outlined in detail by William Clayton and had a clearer picture of the place that they

were trying to reach. "It seemed closer after Brother Clayton came."

William Clayton brought the eager camp all the news of the new location for a greater Zion. He told that the city had already begun surveying to lay out blocks in squares. The Temple Block as the first located (on July 28th) and the actual survey began on August 2nd. The city was likely to be called Great Salt Lake City. The survey was being made by Orson Pratt, his line was on the southeast corner of the Temple Block and from that point the city was marked out into blocks of ten acres each.**

Questions kept William Clayton up till late into the night. The hopeful emigrants learned that the blocks in the city would contain, generally, eight lots and that disposition would be made later in the year when most of the Illinois Saints had assembled in the Great Basin. The plan of building Nauvoo would dominate the thinking of this new city. They were especially pleased that a grand stream of water ran through the center of the city (City Creek, now covered over on North Temple.) The ladies were delighted to learn that a baby, the first, had been born in the valley, the daughter of a Battalion soldier, named Steele. "Yes, quite a few of the Battalion boys had arrived from Pueblo." "Yes, a fort had been started as a protection from possible Indian trouble (later known as Pioneer Fort.)" "Yes, many Indians had been seen and the most of them seemed to disappear into the south." "No, not a person had died in all the first group who came with Brigham Young--and he had been one of the sickest---..." That night, smiling faces reluctantly closed their eyes for the rest necessary for the coming hopeful day.

The incidents usual to such a caravan were not too frequent with the Eldredge Company because of the help given by the diagrams furnished by William Clayton and interpreted by Lorin Farr.

On September 19, 1847,*** less than two months from the arrival of the first pioneers, Lorin Farr and family came down the canyon into Salt Lake City. And what a joyous meeting it was. So many things to learn, so many to inquire about. Just where Lorin Farr stayed his first nights, we have found no evidence. But he and his wife, with a toddling baby, went to Conference two days after arrival and voted with the hundreds present to accept the name "Great Salt Lake City" * as William Clayton had predicted. Some two dozen log houses were already built within the Fort and Lorin Farr was given space for his cabin.

** Note by A. William Lund of Church Historian's Office: "Really not changed because all plats laid out from Southeast corner of Temple Block." This survey is one of the most remarkable in the world's history, as the best check made by government officials with the most modern instruments found deviation made to be so insignificant, it did not merit recognition or correction.

***Lorin Farr came with the Ira Eldredge Fifty, part of which company came in on the 19th of September, and the other part came in on the 22nd.

* Great Salt Lake City named August 22, 1847.

H.C. KIMBALL	H.E.K.	H.E.K.	H.E.K.
H.C.K.	H.C.K.	H.E.K.	H.E.K.

STREET

STATE STREET

	B. Young
	B. Young
N.K. Whitney	B. Young
N.K. Whitney	B. Young

STREET

MAIN STREET

	O.K. Whitney O. Hyde
B. Young	O. Hyde
J.L. Heywood	O. Hyde
Carrington	J.M. Bernhisel

TEMPLE

TEMPLE Block
Brigham Young

TEMPLE

B. Young	W. Richards
W. Richards	
P.P. Pratt	P.P. Pratt
	Van Cott



John PARK	FAIR Middeman	FAIR LORIN	CLAYTON Wm.
G.A. Neal	William R.	W. MacBettis A.M. Musser C. Martin	G.K. Fulmer

NORTH

FIRST WEST STREET

Jno. Smith	G.A. Smith
E. Smith	Wm. Francis
J. Russell A. Davis	G.A. Smith Rose'
Callister	

SOUTH

W. Woodruff.	Jno. Taylor	A. Woodruff.	Jno. Taylor		E. Phelps
Jno. Taylor	Jno. Taylor	Jno. Taylor	Jno. Taylor		Jno. Taylor

From "Tales of a Triumphant People" pp. 339 A History of Salt Lake County, Utah
1847-1900 Daughters of Utah Pioneers Salt Lake Co. Company.

When the city was ultimately laid out, Lorin Farr was assigned a choice lot by his brother-in-law, William Clayton, on the southeast corner of the block just north and east of the Temple Block.

On April 1st, 1848, a baby girl was born and given the name of Julia. She was a frail child and died three years later.

With great joy, the FARRS and the CLAYTONS began assembling materials for their house on West Temple. Fruit trees and berry bushes were planted and gardens ran from back of the houses. Many trips to the outlying canyons revealed rock and possible timber for construction. Brigham Young held many councils with all who wished to build, discussed how many teams of oxen it would take to haul the rocks for city buildings, a Tabernacle and a Temple. Those with good teams of oxen and horses were almost immediately sent back to Missouri to aid in the general migration, to relieve the spent animals coming west. We know that Lorin Farr made at least two such trips. President Young himself, in early summer, led a large contingent from the Elkhorn camp.

Jensen's Church Chronology states briefly:

"1848-June. In the commencement of this month President Young broke camp at the Elkhorn and started for the G.S.L. Valley with a company consisting of 1,229 souls and 397 wagons. He was followed by Heber C Kimball's Company of 662 souls and 226 wagons, and Willard Richard's (in July) Company consisting of 526 souls and 169 wagons. The last wagons left Winter Quarters July 3rd, leaving that place almost destitute of inhabitants"

Presidents Young and Kimball arrived in Salt Lake Valley in September of '48 and Brother Richard's group in October.

With these expeditions we have a Journal History note connecting Lorin Farr:

"1848-Aug. 24 (p.3) One mile west of Crossing of Sweetwater...in the Curve of Spring Creek, Aug. 24, 1848.

To President Brigham Young:

Dear Brother: we are all alive and a general time of health in our camp....the brethren, as far as I have any knowledge, are in good spirits and are striving to press on as fast as they can, but have to use the greatest care to preserve their teams alive. Still I believe we shall get through safe and all things will work together for our good...Brother Lorin Farr informed me that he thought the teams from the valley would reach you by Monday or Tuesday, if nothing happened. I suppose that the teams coming from the Valley for my benefit will come directly on to this point.

Heber C. Kimball"

We find the pioneer leaders at different places in most unexpected times. Mountain sides, distant valleys, untrailed canyons, quarries, all such places bear the name of Lorin Farr in the many Journals that go to make this biography possible.

The Miracle of the Gulls

Lorin and Nancy were present during the coming of the devastating crickets and fought to exhaustion to save but a part of their precious crops. The mountains seemed alive with hopping myriads rolling on top of each other. The high buzzing sound of the crickets was almost deafening and Lorin has told, on many occasions, of the excited screeching of birds which swooped from the west, hundreds of them devouring the crawling insects, gurgitating and regurgitating until they became weak in their efforts. Some of the birds were so exhausted that "you could stoop down and pick them up." Tears of joy flooded grateful faces and little groups banded together for prayer, led usually by the eldest man of the number. Later, when the Saints assembled, a community prayer was called for and bowed heads again and again thanked their Heavenly Father for such redemption. The birds appeared each day and devoured the live crickets that escaped destruction in previous efforts. The coming of the sea-gulls was a matter of thanksgiving and prayer for many months in the pioneer homes. Families got together to tell of their own particular experience with the proud white birds. Lorin Farr, as well as the other early pioneers, honored the stately Utah gull almost to a point of reverence. The monument on Temple Square today means more than an ornithological statue.

Many items of community importance daily occupied the leaders of the new city. Snake killing expeditions were organized to fan out from a given place or line and walk slowly toward the mountain and kill all snakes and rodents. The coming of the white man and his new gardens and kitchen waste, however small, brought hundreds of birds and animals from the nearby fields. Chickens and ducks were enticements for wolf, fox, and coyote. Jackrabbits came in droves to the hay fields and gardens. A grand plan of extermination was called for and the Journal History of December 24, 1848, reports:

"Great Salt Lake City was visited by a great snow storm the previous night. The day was dull. Thomas Bullock and John D. Lee wrote out articles of agreements for extermination of birds and beasts and made out a list of 180 names. (of men)

"Articles of agreement between Captain John D. Lee and John Pack, made this 24th day of December, 1848, to carry on a war of extermination against all the ravens, hawks, owls, wolves, foxes, etc. now alive in the valley of the Great Salt Lake...Firstly, it is agreed that the two companies shall participate in a social dinner with their ladies, to be made in the house of said John Pack, on a day to be hereafter named to be paid for by the company that produces the least number of game.....

"Secondly, the game shall count as follows; the right wing of a raven counting one, a hawk or owl two, the wings of an eagle five, the skin of a minx or polecat five, the skin of a wolf, fox, wild cat, or catamount ten, the pelt of a bear or panther fifty. No game shall be counted that has been killed previous to this date.

"Thirdly, the skins of the animals, and the wings of the birds, shall be produced by each hunter at the Recorder's Office on the first day of February, 1849, at 10 a.m. for examination."

Lorin Farr was one of the best shots within his group but we have no record as to the number of kind of game he brought in.

Not many notes of Lorin Farr and family have come down to us for the year of 1849. Suffice to say, a good house was completed on the new city lot and it appeared that restful peace and homebuilding was now a certainty.

Lorin was present at the convention, held in March, for the forming of a constitution for the State of Deseret and a resolution to Congress asking for admission as a state in the Union. "Deseret" was suggested as the name of the new state.

It was during the summer of 1849 that many groups of California gold-seekers came through Salt Lake City. Lorin sold some horses for "furniture and household goods", the nature of which was not disclosed. The Saints got these supplies at a considerable discount of the original cost.

A celebration was organized for July the 24th to commemorate the coming into the Valley. Lorin Farr was on the organization committee. It was a mixture of Thanksgiving and real celebration, chiefly centered around the Fort.

Lorin was present on several meetings where school and entertainments were discussed. At one time it was thought that Lorin would teach school again. The outcome of one of these discussions came to a fruition when the Deseret Dramatic Association was organized in early October. Lorin said he was no actor, he would let his wife take care of that phase of his family development.

In '49, Lorin was determining whether to teach (and teachers were badly needed), to take up merchandising, go into the lumber business, or build and run a flour mill. Joy and a sense of home stability came to Farr home when Nancy had her second baby girl, October 30th, who was called Sarah. This child was destined to be the mother of a President of the Church of Jesus Christ of Latter-day Saints, George Albert Smith.

In following Lorin to Utah, we left his father Winslow and family in the east. Winslow Farr served a mission in the Eastern States from 1847 to 1849, leaving his wife and family at Winter Quarters and Kanessville, Iowa. His two sons in Utah were planning for their family's coming to the mountain West.



OLIVE HOVEY FREEMAN & WINSLOW FARR

This picture taken from an uncompromising tintype soon after their arrival in Salt Lake City when Winslow was a member of the High Council.

They had just completed their ninth pioneer home when this picture was taken.

THE FOUNDING OF OGDEN --- 1849-50

As soon as Brigham Young settled upon Salt Lake Valley for the Saints' headquarters he sent exploring expeditions in all directions. Inasmuch as Weber and Cache Valley had real tradition of value as related by the trappers and explorers, chiefly Jim Bridger, the Mormon leader was particularly interested in this northern district. On August 9, 1847, Captain Jesse C. Little and party were sent north to Goodyear's fort and saw this trapper's venture in gardening and also saw the rich land between the Weber and Ogden rivers. The Captain wrote in his journal especially about corn, a subject of much speculation for the pioneers, "He had a small garden of vegetables, also a few stalks of corn, and although it had been neglected, it looks well, which proved to us that with proper cultivation it would do well." (M.S. 47)

The story of Miles Goodyear and his acquiring of land equivalent to the territory of what is now Weber County, is told in most of the better Utah histories.**

A brief paragraph from Dr. Milton R. Hunter's book "Beneath Ben Lomond's Peak", p. 58, will introduce James Brown favorably for our purpose:

"James Brown, captain of the sick detachment of the Mormon Battalion which had wintered at Pueblo, Colorado, arrived in Salt Lake City on July 29. Eleven days later he left the pioneer camp for California to get the remainder of the pay due his men. While passing through the Weber district, Captain James Brown, Jesse C. Little, Sam Brannan, John Brown, and others stopped off at Fort Buena Ventura (Fort Goodyear) to visit Miles Goodyear. The Captain was well pleased with the general appearance of that region, and he approached Miles on the proposition of selling his holdings. Goodyear had intention of selling; yet he did not appear over anxious when Brown approached him on the subject."

The High Council of Great Salt Lake on November, 1847, agreed to use the money brought back from California by Captain Brown to purchase the Goodyear claim and incident improvements. Brown went immediately to the Weber Fort and closed the deal with Goodyear for \$1,950.* He received a deed to the land (a Mexican document of uncertain origin) the buildings and stock (75 cattle, 12 sheep, 75 goats and 6 horses). Thus, the settling of

** For a very delightful and instructive biography of Miles Goodyear, read Chapters 4, 5, and 6 in Hunter's book mentioned above. The parentage of this Connecticut boy, his going with Marcus Whitman for Oregon, his marriage with an Indian princess and his subsequent headquarters at Fort Hall, his meeting with Scout Porter Rockwell, George A. Smith, Erastus Snow and Norton Jacobs makes fascinating reading.

* Report of the transaction condensed by Leland H. Creer in his chapter, "Early Utah Forts," pp. 87-89, in "Founding of An Empire", S.L.C. 1947.

Ogden territory began. Captain Brown's two sons went in January of 1848 to take care of the newly acquired stock. In March of this year, James Brown and others of his family came to Ogden to take up permanent quarters, using the Goodyear cabin. In Hunter's book (ibid, p. 65) we learn that other families soon followed and that the first settlers were James Brown, Henry C. Shelton, Louis B. Meyers and George W. Thurkill and families, to be followed shortly by Robert Crow, Reuben Henry, Van Stewart, William Stewart, Artemus Sprague, Daniel Burch, Mrs. Ruth Stewart and eight children and Dr. William McIntire. Two trappers and their Indian wives remained with this new colony. Most of these people settled near the Fort, near the river at the present 28th Street, in the southwest part of Ogden. It was but a matter of time that the residents called their settlement "Brownsville." (This name extended as late as the sixties, though the Post Office change was made in 1854. Lorin Farr received a letter addressed to him "Brownsville, Oregon," in 1862.)

We read in the Journal History of September 2, 1849, that Brigham Young, Heber C. Kimball, Jedediah M. Grant and party fished in the Ogden river and found trout most abundant. Ezra Chase, who had gone to Ogden, was asked what kind of crops the country could produce and he replied that he was certain of two good crops--"The upper land would yield good grain, but below, the land would produce one hundred bushel of crickets to the acre and fifty bushels of mosquitoes." The President's party agreed that the upper district should be colonized.

It was on this September trip that Brigham Young and his advisors carefully selected the site for a future city. September 3, 1849, Brownsville was composed chiefly of Saints, many of whom had come with Captain Brown from Pueblo, known as the "Mississippi Camp." Hundreds of new colonizers were arriving in Utah each month. New territory must be sought and acquired. This Ogden district was ideal, and the townsite was selected south of the Ogden river so as to utilize water from both the Weber and Ogden rivers in any irrigation projects necessary.

Action was prompt. At General Conference, October 6, 1849, in Salt Lake City, it was voted to lay out a city in the district known as Brownsville, some forty miles to the north of Salt Lake. Lorin Farr was present at this Conference but had no intimation that he might be designated for such an assignment. Lorin was busy on his West Temple home, his farm, acquiring of lumber and rock and preparation in getting his mother and father, with their family, out to Utah. In Hunter's Ogden history (ibid p.72) we read:

"Young's next act to help assure the success and growth of the pioneer settlements in Weber County was to select an outstanding man, Lorin Farr, to take charge of affairs there. Farr had been residing in Salt Lake City since September 21, 1847, having crossed the plains in Daniel Spencer's * Company, the first to arrive in the Basin after the original band.

"The Mormon President not only recognized the advantages derived from strong leadership, but he also had the knack of selecting

* Lorin Farr came in Ira Eldredge's Company. See note in Chapter 5.

powerful men and placing them in key positions in his colonizing program. The thorough cooperation of these leaders with the people helped to make Utah's colonial history one of the most successful projects in the history of the American frontier."

Lorin Farr, with his pioneering experience back of him, an excellent woodsman, hunter, wagon smith, farmer and organizer, came to Ogden in January, 1850. He did not stop near Captain Brown's Fort, but went north of the Ogden river on the flat lands just below the mountains and close to the Ogden river. He purchased a goodly piece of land from Ezra Chase^{**}, his father-in-law, who had preceded him. Soon thereafter, due to increasing Indian trouble, it was necessary to build a fort which Lorin did with the help of Ezra Chase, John and Ambrose Shaw, Charles Hubbard, Johnathan Campbell and others.

The best description I have found describing the new fort is written by John Farr, one of the two remaining sons of Lorin Farr (1953). His statements have been verified by many others. It is a pleasure to include his brochure as a part of this volume, and I am especially grateful for his telling of the Terikee incident.

A Rare Coin

"On May 10, 1926, I, in company with Mr. C. England and a Mr. Bradley, picked up a Five Dollar pure gold coin, from or near the center of the Fort known as Farr's Fort. This coin had been lying the ground some 76 years. The ground had been freshly plowed and heavy rains washed the dirt sufficiently clean, which enables us to detect the coin beneath a large cherry tree.

After rubbing and examining the coin more closely, and not knowing just what it was, I took it to J.S. Lewis Jewelry Store, and on further examination, found it to be of pure gold; a five dollar coin.

It was coined in Salt Lake City, Utah, in 1849, by the Church of Jesus Christ of Latter-day Saints in the Deseret State Mint, authorized by the United States government, which was established to mint the gold from the new gold fields of California and other western states. The mint issued such denominations as \$2.50, \$10.00, and \$20.00 gold pieces; it was in the Deseret State Mint that the first United States twenty-dollar gold piece was coined. Brigham Young related to Colonel Kane that "The first twenty dollar gold pieces issued in the United States were coined in the Deseret Mint at Salt Lake City from some of the gold dust discovered by some of the Mormon Battalion men at Mormon Island, California." The Deseret State Mint at Salt Lake City was the second mint established in the United States.

^{**} Ezra Chase came to Ogden in 1848 and built a sturdy log cabin beyond the Ogden River. Lorin Farr went to Ogden as soon as President Young had told him he was the man chosen, and bought the cabin and farm from Chase, his father-in-law. He moved his family to the farm on January 12, 1850.)

" The coin found is about the size of the present ** five-dollar gold piece. The inscription on the coin is as follows; on the rim--G S L C P G, meaning Great Salt Lake City Pure Gold. On the lower rim, "Five Dollars." On the other side around the entire rim, "Holiness to the Lord." Near the center, "Bee Hive". Beneath the Bee Hive, "The All-Seeing Eye."

The five dollar coin above mentioned I value highly as a family memento and its historic significance; it being one of the original money coined by the Church, authorized by the United States Government, and coined in 1849.

It was lost between the years of 1849 and 1852, at which time the Fort was abandoned. The farm and Fort, then owned by Lorin Farr, is still a family possession, now being the property of John Farr who purchased it in 1890. It has now been a family possession for ninety-eight years. At the present time the Fort and the farm is fully covered by fruit trees, such as choice cherries, peaches, pears, apples, apricots, etc., with a beautiful stream of water running along its northern border.

The Fort at one time was occupied by all the settlers north of Ogden River; more especially during the Indian trouble, one of which was very serious on September 23, 1850, after the killing of Chief Terikee of the Shoshone tribe by Urban Stewart, and the retaliation by the Indians and scalping and killing Mr. Campbell, my Father's assistant millright, then erecting Farr's grist mill.

Immediately after the shooting of the chief in the corn field on Four Mile Creek, now known as Harrisville, Stewart went directly to David Moore and told him what he had done. Moore severely chastised Stewart and then the two notified Lorin Farr about 2 a.m. the next morning. This act meant trouble for the whites, so Mr. Farr instructed Stewart to bring his family to his home and for him to get out of the country as his life would surely be demanded. Farr and Moore immediately notified Brown's Fort; also dispatched Mr. Moore to Salt Lake to notify Brigham Young to send help. Brigham complied with 150 mounted militia that evening; Mr. Farr also sent 12 to 14 men to notify the scattered settlers and to bring in the stock and come into the fort immediately. Before all the settlers could return to the Fort, the Indians, on their way north, now known as Brigham City, had been notified by the chief's little son who was with him at the time of the chief's death. The Indians immediately returned, wild with rage and struck out for revenge. Some of the men returning from Ogden Hole district, now North Ogden, by way of the foothills, while Ambrose Shaw and his partner took the main road. The Indians made a dash for Shaw and his friend, but their horses were too fast for the Indians and they made it safely to the Fort. Cliff Brownson, one of another party, got to the Fort, but as he entered the Fort his horse dropped to the ground dead. Mr. Campbell who was with Martillo Shaw was not so fortunate and lost his life, after being scalped and shot. Shaw was chased to the entrance of the Fort."

** We had such five dollar gold pieces until President F. D. Roosevelt devalued the dollar and called in all gold.

An incident taken from David Moore's diary, part of which is the following:

"The following day after the killing of Chief Terikee, Little Soldier, chief of the Ute band of 90 warriors who were camped on the junction of Ogden and Weber rivers took up the spirit of revenge, together with his band of warriors and joined the Terikee band, and, with a war whoop, feathers flying, rode at full speed towards Fredrick Barker's home, in a little log hut on the sagebrush flats, now about three blocks east of Washington Blvd. and 12th Street, then only a wagon trail through the sagebrush."

"David Moore, living a short distance from widow Barker, hearing the war whoop and firing of guns, went out of his house to see the cause of the commotion. To his great surprise and fear he saw a band of Indians surrounding the Barker home, yelling, firing guns, and riding around and around the house. He expected every moment to see the house ablaze and the finish of the Barker family. Little Soldier then saw Mr. Moore on the outside of his cabin some distance away and made a dash at full speed for him. Mr. Moore, knowing the temperment of an enraged Indian, also the tragedy of their chief, realized the seriousness of the situation, and, believing the end was now at hand, grabbed his rifle and prepared to fight to the last. As he was walking across the room, a voice plain and distinct said, "Don't take your gun, don't take your gun." At that he put the gun back in the corner, walking out of the room with his arms folded, calm and collected, into the front yard, watching the wild Indians running with full speed around and around the house accompanied with all the vigor and fire that a frenzied band of Indian warriors could make. After a number of circles, Chief Little Soldier lined up facing Moore, together with many of his band. Moore called out to him in a clear, bold voice, saying, "Little Soldier, why do you want to kill me?" At that moment Little Soldier raised his gun and fired directly over Moore's head. Moore, thinking that this was the signal for his finish, but keeping calm, told Little Soldier that he was the Indians' friend and that all the whites regretted the killing of Chief Terikee; Bishop Moore being an Indian peacemaker and a friend to the Indians persuaded the Indians to go up to the White Chief, Lorin Farr, and there they would discuss what to do. Little Soldier demanded that Stewart be turned over to the Indians within a certain time, giving a certain period of the sun, designating what time that should be, pointing to the sun.

"They all proceeded to Farr's Fort where they met Lorin Farr and discussed a settlement of their Chief's death. The Indians' demands were still the surrender of Stewart, which would be the only solution. Both Farr and Moore, being cool heads, and both

of them friends of the Indians, helped to soften the hearts of the Indians. Nevertheless, the Indians' last demand was Stewart's surrender. No argument or talk would be made until they smoked the pipe of peace. They then sat down in a large room in the Farr cabin in a circle, and, after Farr and Moore and the Indians passed the pipe around the circle, they proceeded with the discussion. Mr. Farr, telling them that he and the Chief Terikee were good friends; that Terikee and his family came up to his home and bade them good-bye the day before Terikee was killed. With much persuasion, Farr and Moore told the Indians the policy and intent of the whites to be friendly and helpful to the redmen. When the Indians parted, nothing seemed to satisfy them except the surrender of Stewart. It seems that before the time set for his surrender had expired, the Indians learned of aid coming from Salt Lake. They then changed their course, taking their Chief's body with them and headed north. The relief company of 150 men followed the Indians as far as Cache Valley but failed to catch up with them, and abandoned the chase."

I understand that Little Soldier later became very friendly to the whites.

The Fort was composed of about five acres with cabins built end to end around its border, except on the north where Mill Creek acted as a shield to the settlers.

Where there were necessary spaces between cabins, strong stockaded cottonwood poles were placed firmly in the ground extending some twelve feet in the air, closely tied and woven together.

Lorin Farr's house, sheds and corrals occupied the south border, while Ambrose, John, and William Shaw, David Moore, Jonathan Campbell, and brother Richard Berrett, the Montgomery brothers, John Bybee, Charles Hubbard, George and Frederick Barker, Clinton Bronson, Amos Andrews, Francisco Dufee, David B. Dillie, Moses Tracey and others continued the outside border.

In the center a log cabin 30 X 20 was used for school, church, and recreation purposes. Mrs. Chrilla Abbott was Ogden's first teacher, conducted a private house in 1849 and 1850. The first school house probably was built in Farr's Fort the summer of 1850. Mr. Walton and Sanford Bingham were teachers in the winter of 1850 and 1851. Brown's Fort built a schoolhouse in October 1850. Farr's was built during the summer and Brown's was under construction during October of the same year. *

Culinary water was obtained from a spring in the southwest corner of the Fort where about half second foot of clear pure water was constantly flowing the year around; also where meadow grass such as redtop, timothy and jointrush grew abundantly, knee deep to waist high. In later years

* C. F. Middleton, long time friend of Lorin Farr, in an interview given to the Daily Utah State Journal, August 12, 1904, stated, "I helped get out the logs and build the first school and meeting house in Weber County, in the center of Brown's Fort."

around this spring, we, the boys and hired help would make our noonday dinner a pleasure spot by lying on the soft grass and relax a few minutes, indulge in conversation or in a little wrestling or boxing, etc.

Close by and near the center of the fort, Mr. Devorsen had a store, assisted by the Rosenbaums; this, most likely, was the first store in Weber County and northern Utah.

Having but little or no material the log cabin doors were hung by leather or buckskin straps for hinges with wooden latches for locks and a buckskin string extending through the door hanging on the outside for entering the home.

A number of babies were born in the Fort, of whom three were Farrs, Joseph, Alertus, and Tirzah; also David M. Moore, Miss Bybee and others.

About half of the 100 acre farm was used later for corn, wheat, oats, sugar cane, broom corn, hemp, vegetables, berries and fruits; the balance of the farm was in meadow and pasture, where in later years would crop a hundred tons of hay, leaving good fall pasture for many head of cattle and horses. Haying was a difficult, hard problem with the scythe and sickle, and continued so for a number of years until the mowing machine came. So also was the wheat and grain a back-breaking problem with the cradle, but what a relief when Father brought home a self dropper, and a little later a self rake, which would cut and rake the grain in bundles, drop it at one side so that the machine could keep on cutting without waiting for the men binders to catch up.

The soil was rich and productive. In the fall of 1849 Ezra Chase once remarked to Brigham Young and party that it could produce a hundred bushel of crickets to the acre and fifty bushels of mosquitos. That I can readily say Amen to, as, in my day, many times the sun would be hidden from view by the hordes of grasshoppers and the fields of grain and corn leveled to the bare ground as if nothing had been planted. Fighting grasshoppers was an annual affair for many years.

Grasshoppers were not the only pest; green horned army worms four to six inches long and from one-half to one inch thick, were not only a destroying pest but a most disagreeable thing to us barefooted boys who were compelled to discard boots in the summer. The worms came from the mountains and disappeared in the west.

One of our daily chores was to drive the cows to pasture three miles to our West Farm, and while going over Broom's Bench and through the sage brush every step was a problem to miss the worms, and many times we just couldn't make it.

The first irrigation water taken from the Ogden River was put upon the farm and Fort in the spring of 1849 by Ezra Chase and family, Chas. Hubbard, William and Ambrose Shaw.

Many new settlers began to pour in which required some system of settlement, a sample of which is by Bishop Green Taylor. Shortly before his death he related to me his experience on entering the valley.

"On my arrival in Salt Lake City, I called upon Brigham Young. After telling him my story he told me to go to Weber and to get in touch with President Lorin Farr, and he would locate me. On arrival at Farr's Fort, introducing myself, your father said, 'Come in, Brother Taylor, we will have a bite to eat and then go out and see what we can find after breakfast.' Getting his buggy we drove out to Four Mile Creek, now Harrisville, and standing up in the buggy, he said, 'Brother Taylor, I want you to settle right down here, and from that moment to the present time, I have never regretted it one moment, and your Father and I have been mighty good friends since that time.'"

He, with the cooperation of the settlers began immediately to prepare for the future by assisting one another in building homes of log cabins, adobe huts and dug-outs, also sheds for stock, built of poles, willows and bullrushes. Roofs were covered with canes, hay, straw, etc., and later, with sugar cane squeezings. In order to catch the rain and melting snow coming through the leaky roofs, pans, buckets, tubs, etc. were scattered around the room and on beds, while the mothers were busy preparing old fashioned herb medicine for the sick child huddled under a wet quilt, buffalo robe, or bear hide. Some huts provided buffalo robes for doors and windows which gave them some protection from deep snows while the northern blasts howled and moaned over the sage brush flats. Improvised boards or slab tables, three legged stools for chairs, tin plates and cups, pewter knives and forks were some of the first comforts enjoyed, while fingers were a mighty handy instrument. Preparing and repairing what scanty tools and implements that were brought along from the East, or homemade, much of which was crude but the best that could be obtained from desert material. Also roads, ditches and waterways, and all kinds of work connected with the development of a desert country a thousand miles from civilization. From these circumstances the present generation can scarcely visualize the difficulties and hardships the first settlers pass through."

The copy of Lorin Farr's letter to Brigham Young regarding the Teri-kee incident is given herewith in full.

To President Brigham Young
Great Salt Lake City
State of Deseret

Ogden Precint Sept. 16th, 1850

President B. Young Sir: I write a few lines to you to inform you of what has transpired here which is something that is grievous to me, which is this, One of our citizens have killed one of the shoshone chiefs by the name of Terikee. The circumstances are these; The chief's band of Indians have been camped near here

H. President B. Young
Great Salt Lake City
State of Deseret

1600

John T. A. A.
To
J. A. Young

Sept 16, 1850

Ogden Dec 10th 1855

W. H. Bay View

Resident B. Young Esq. I write a few lines to
you to inform of what has transpired here which is some
thing that is grivous to me, which is this, one of
our citizens have killed one of the shoshonee chiefs
by the name of Sterkee the circumstances are these
the chief band of Indians have been camped near
here some time back, yesterday his band left here for
heavens to winter there, the chief and his family did
not leave til just at night he wanted to stop and bid
us good by he left here just before our departure
up three miles onto a creek close where B. Stewart lives
and camped, just before bed time B. Stewart went into
his garden and soon and heard an Indian in his corn
he ^{he said he was speaking} told him to leave he walked off slow by he went
into his house and himself and another young man
came out with their guns the Indians had not got out
of his corn yet he told him to go he did not as fast as he wanted
to have him and he busted a sap at him but his gun did
not go the young man fired and missed him B. Stewart
snapt again his gun went off and killed the Indian
he ^{Stewart} moved his family immediately into this settlement
the Yavutah band was camped not far from them
three or four miles at they got word of the death went
this morning and helped the family by giving him
what the result will be when his name here I don't
know I expect that nothing but the news that shot him
will satisfy them I am at a loss to know what course
to pursue I would like to have some counsell from
you I would like to have B. P. Huntington or

Osney Ward come up as soon as they can and talk
with them. I would like an answer as quick as possible

Yours with respect

Garret Hardy

This statement is as near as ~~near~~
your recollection as Mr Stewart
told me



The East Farm

Not far from the Old Mill

for some time back. Yesterday his band left here for Bear River to winter there, the Chief and his family did not leave til just at night, he wanted to stop and bid us goodbye. He left here just before sundown, went up three miles onto a creek close by where Brother Stewart lives and camped. Just before bed time Bro. Stewart went into his garden and corn and heard an Indian in his corn he said he was picking corn he told him to leave, he walked off slowly he (Brother Stewart) went into his house and himself and another young man came out with their guns (but) the Indians had not got out of his cornfield he told him to go he did not as fast as he wanted to have him and he (snapped) busted a cap at him but his gun did not go (off) the young man fired and missed him Bro. Stewart snapt again, his gun went off and killed the Indian he Stewart moved his family immediately into this settlement. The Youtah band had camped not far from them (the Shoshones) three or four miles off. They got word of the death, went this morning and helped the family bury him (Terikee) what the result will be when his band hears of it I don't know but I expect that nothing but (the giving up) that shot him will satisfy them I am at a loss to know what course to persue I would like to have some council from you I would like to have Br D (imick) Huntington or Barney Ward come up as soon as they can and talk with them. I would like an answer as quick as possible

Yours with respect

Lorin Farr

This statement is an' near as I can recollect as Br. Stewart told me.
(Urban Van Stewart)"

In the Journal History we find the following:

1850 - Tues. Sept. 17th-

G.S.L. City, Sept. 17th, 1850 8 p.m.

"President Lorin Farr;

Your letter by Dr. Moore was received a few hours since and messengers with an interpreter will be ready to start with your express in a few minutes.

As we are commencing to write, Judge Birch arrived with your letter of 2 p.m. and Gen. Wells is causing men to be raised as fast as possible to repair to your relief. Gen. Eldrege will proceed forthwith with an interpreter, gathering men as he goes, and others will follow with as little delay as possible, we have it in contemplation to send Barney Ward to your place to talk with the Indians, and we shall send for him at Utah tonight, and also inform Pres. Young, who is in Utah Valley. And it is a desirable object for you, throught Bro. Huntington, to persuade the Indians to cease hostilities till Big Chief can be consulted, telling him all things

will be right. But if this cannot be done, the troops must unite with you in the protection of life and property, standing on the defensive, unless compelled to the contrary, until you receive further intelligence, or Barney Ward shall arrive.

Use all diligence to prevent hostilities and save life till Barney can have an interview with the Indians, and all things can be arranged to their satisfaction without fighting.

Willard Richards"

On September 17, 1850, 9 p.m., "Heber C. Kimball and Willard Richards wrote to President Brigham Young about the Terikee killing, stating that Brother Huntington would go by express to Brown's (Ogden)"

"On Wednesday 9 a.m. Gen. Eldredge, with a portion of Captain Grant's mounted guards, and such others of the Legion as could be collected, were at Ogden. The Shoshones have moved north taking some cattle and horses. The Utes remained nearby, a portion of them were taken prisoners, without fighting, and kept as hostages for the good-behavior of their tribe, who have been advised to remove south of their usual place of abode, and have nothing to do with the further movements of the Snakes. It is expected the troops will remain, till the inhabitants and grain are secured, and we confidently hope there will be no more blood shed at present.

Deseret News of this date."

These incidents hastened many of the families into the fort enclosure. It was a self contained village for most of them, with a store, a school and a church, flowing cool spring water, plenty of fuel and a good crop of vegetables, ample number of chickens, best of milk and its products, wool from the sheep to be carded and woven into clothing. Pop corn and candy pulling at night helped to round out the day.

While Farr and friends were building their fort, Captain James Brown was building his fort and a real, lively, but friendly rivalry sprang up between the two camps. High water in the Weber had forced Brown and his group onto higher ground, close to original fort. Most of these cabins were constructed of cottonwood logs and soon deteriorated after abandonment. It was soon after the building of Brown's fort that he was accidentally killed by his own molasses mill. His coat caught in the cogs of the cane rollers and before he could be extricated was badly crushed and soon died. It was a sad day for Lorin Farr to preside at the funeral of Ogden's first Mormon settler, Captain James Brown. It is an honor to their descendants that two stone monuments, bearing the likeness of each of these two firsts in Weber County, face each other on City Hall Square.

On January 31, 1850, the northern town officially received the name of "Ogden City," by act of the General Assembly of the State of Deseret.

This name was proposed by Brigham Young to honor the Hudson Bay trapper, Peter Skene Ogden, who had already given the beautiful river his name and by which it was known when the Mormons first went north.

August, 1850, many leaders from Salt Lake went to Ogden with Governor Brigham Young, Heber C. Kimball, and Orson Hyde, and after a good repast with Lorin Farr and family, under a specially prepared bowery, went about the business of laying out a city on the site selected during the President's first official visit. Its limits were defined as the territory going east from Brown's Fort to the mountains, southwest of Farr's Fort and south of the Mound Fort (on present 12th Street) and including the territory between the forks of the Weber and Ogden Rivers. This gave the town a most beautiful setting with several creeks and two major rivers for water. The President's party set the corner stake and gave a detailed plan for a modern, wide-streeted city. (Deseret News of Sept. 7th, 1850)

I have been writing of the year 1850. Most of the historians have been impressed with this year as one of the most important in Ogden's history. It definitely proved the choice of Lorin Farr as a man of dynamic leadership. The town grew in every possible manner for its good, despite all obstacles of newness and inaccessibility for proper building. Lorin Farr, at 83, when asked what had been the most interesting period of his life, replied quickly, "All of it," and then the smile left his face and he spoke almost slowly, "The hours of association with the prophets of the Lord and the building of a city. The taking of a native land, where only wild animals and wild Indians have trod and make dreams come true in the building of a city for the good of friends and neighbors. That is real joy'."

Dr. Hunter has summarized this year most appropriately in his "Beneath Ben Lomond's Peak" (p. 83)

"During the first month, Lorin Farr was sent to preside over the settlements in Weber County. From that point forward he became to the people in that region practically what Brigham Young was to the Church at large. Under his direction, the Weber Branch of the Mormon Church was established, the first Weber County Militia was organized, the first grist mill and the first sawmill were put in operation and the people were instructed and encouraged. Two forts were erected (Farr and Brown). The first store in Weber County was established by Mr. DeVorsen in Farr's Fort. The pioneer leader, Brigham Young, laid out and named Ogden City and advised the settlers to move from their farms and forts to city lots of the new site....bridges were built over the Ogden and Weber Rivers. The Weber citizens experienced their first Indian threat following the killing of Chief Terikee.

Throughout the year a stream of colonists came into the county, resulting in greatly increasing the population of Ogden City and the founding of several new settlements....And the year ended with the first census of Weber County being taken."

Lorin Farr remarked many times, that the Citizens of Weber, in those early days, represented almost all of the decent trades of the world. Every kind of artisan could be found, as the first survey revealed. All of them had to be farmers to exist, and have a general knowledge of stock growing. The census population was given as 1,141;200 who admitted they were farmers, 155 students and a varied assortment of carpenters, masons, wheelwrights, wagon-makers, tinnerns, chairmaker, draper, stonecutter, saddlemaker, tailors, coopers, shoemakers, merchants, saddlers, potter, cabinet makers, machinist, woodcarver, soapmaker, dairyman, baker, butcher, dentist, school teachers, engineer, artist, printer, sailors and soldiers, and even a peddler. Mid-wives were numerous but were not listed as a profession, as that labor was usually donated. A professional chimney sweep listed himself as a gardener.

With such a group of trained artisans, Lorin Farr and his colleagues could grapple any problem and had the best labor relations in the world, each agreed to help the other and exchange training for training. Many jobs were done without the exchange of one coined dollar. Labor and soil produce were the chief means of barter.

Lorin Farr's first home became what is known as the East Farm. It was the envy of all the families around, as it had good wooden floors of thick planks. Nancy had made rag rugs for each room, using Indian help to a great extent. Tables and chairs were made of home cut lumber, the tables of oak and cedar, highly polished. The beds had fresh straw mattresses and a tick of carefully selected feathers. The pillows, for the most part, had goose feathers (some of the men couldn't sleep on anything so soft.) Ogden-forged iron hinges hung the heavy wood for the outer doors. Leather was the usual material for the early hinges.

Lorin carried the manner of making soap with him from Vermont, and Nancy taught her children the household arts. Matches were no problem. A small dry piece of pine, almost square, was carefully split into small squares, but leaving the bottom part of the wood not entirely cut through. The cut or open ends of these small, square match-sticks were dipped into a good grade of melted sulphur. The father would break off a small group of these Lucifers and have a packet of matches. With these matches it was necessary to carry a piece of steel and flint.

Candles were made by Lorin from the very beginning of his married life. He had an ingenious candle mold. He would tie his twisted wick at the bottom and just above the tops of the wooden molds, then he would pour the melted tallow or wax slowly into the molds so as to keep the wicks in the center. When the candles were thoroughly cooled he would carefully break the mold in two and separate the wood from the candles, a dozen at each process. The Vermont method of making starch was inaugurated in Utah once they had potatoes.

Shoemakers had a flourishing trade from the very start. A good piece of tanned cow hide would be traded for a pair of boots, made to order. Or boots would go for fruit, vegetables, grain or meat.

Some remarkable wood carving decorated the pioneer tables with dishes, cups, and saucers, spoons, spreading knives and two pronged forks. Sewing baskets, jewel boxes, jig-saw puzzles, doll heads, children's toys, sleighs, cupboards, commodes, racks, clothes dryers for winter, dippers and ladles, biscuit rollers, whistles and flutes, ironing boards, shaving mugs and napkin rings, gun stocks, fishing poles, ornate canes, knitting needles, coat holders, barrels and water buckets, the hundred and one items of a house made of wood. Woolen and silk pictures hung from Nancy's walls, with appropriate mottoes such as "God Bless Our Home." Lorin made a trip to Salt Lake almost every other week or as often as required and on such trips would return with wire, tin, bits of iron and steel, eastern cloth, books and paper. He provided as rapidly as materials were made available and invented with necessity.

On March 5th, 1850, a branch of the Church was organized in Ogden with Lorin Farr as president. (Church Chron. Jensen, p. 39).

The first issue of the Deseret News was published by Willard Richards in Salt Lake City on June 15th, a Saturday.

Pioneer Day, July the 24th, was celebrated in Ogden in the grove near Ogden River, at a place which later was known as Farr's Grove. "A program and picnic, with patriotic orations were features of the day."

President Brigham Young and party, consisting of Heber C. Kimball, Apostle Orson Hyde, Bishop Newell K. Whitney and Daniel H. Wells, spent three days in Ogden (the guests of Lorin Farr) located the city site and gave a plan for the City of Ogden. (Ch. Chron. p. 40)

Lorin Farr drove his family to Salt Lake for General Conference, held on Friday, September 6, and lasting until the 8th.

On October, the 15th, the mail bringing the first information to the valley of the organization of the Territory of Utah arrived in Salt Lake. It was sent to Ogden on the following day. On the 20th of September, Brigham Young was appointed governor of Utah Territory; Benjamin D. Harris of Vermont, secretary; Joseph Buffington of Pennsylvania, chief justice; Perry C. Brocchus of Alabama, and Zerubbabel Snow of Ohio, associate justices; Seth M. Blair of Utah, U. S. Attorney, and Joseph L. Heywood of Utah, U. S. Marshall. Snow was a member of the Church and a relative of Lorin Farr. The name "Deseret" was ignored by Congress and "Utah" substituted. The territory was at least recognized by the Government and stature was gradually being assumed to advance its claims for recognition in the union of States.

Two important structures were built by Lorin Farr in 1850, the saw-mill and the gristmill. An open-air saw mill was put up in the early summer of 1850 and power furnished by a water wheel. This temporary saw was strong enough to cut the logs which floated down the turbulent, rock ridden Ogden river. Lumber was cut at this mill to help in the building of the first grist mill in the County and north of Salt Lake.

John Farr relates these facts:

"In the summer and fall of 1850 Lorin Farr built the first saw mill and grist mill in northern Utah. They were located a block north-east of the Fort (now known as the Old Mill), getting their water power from the Ogden River about a half mile to the east.

"The sawmill received its first power from the Penstock wooden paddle system, the saw being operated perpendicular with a straight saw. Later the power was increased and changed to an Avershot cup wheel some nine or ten feet in diameter. In later years when the wheel was abandoned, we boys would start the wheel rolling by turning on the water, jumping inside and trying to keep up with the speed of the wheel, many times falling, rolling, and tumbling until the wheel was stopped from the outside. Later a little boy (Whitehead) was crushed to death in just such a wheel then operating at a molasses mill at the corner of 21st Street and Wall Avenue.

"The grist mill was a 30 X 40 ft. two-story stone building, the lumber and timbers being made available from the sawmill adjoining the grist mill. Both saw and grist mill were erected the same year, the rock being gathered from the mountains close by.

"It was a problem to find suitable stone for the burrs with which to grind the wheat and make corn meal. At first a large limestone slab was obtained from the mountains close by, which proved too soft and unsatisfactory, then a granite stone from the vicinity of Salt Lake City was brought up. This granite proved too hard and flinty, heating the burrs and spoiling the flour if left to run too long.

"Notwithstanding, this condition was somewhat better than the first. It was necessary to remedy the defect and find a stone to do the work properly. Therefore, these burrs were used for sometime only until others could be obtained. To overcome the difficulty, Lorin Farr sent James Beus to the Missouri River, a thousand miles across the desert, and he brought back a set of French burrs which had been shipped from Vermont (Lorin Farr's home state) via the Gulf of Mexico, up the Mississippi and Missouri Rivers to Omaha, where Mr. Beus picked them up and brought them to Ogden by ox team, receiving \$40. per month for his pay.

"The grist mill was completed early enough in the Fall of 1850 to grind all the wheat raised that year, saving the people a long and tedious journey by ox-team to John Neff's mill south of Salt Lake City."

Before we close this memorable year in Lorin Farr's life, I shall briefly report on his parents, Winslow and mother Olive Hovey Freeman Farr. Winslow returned from his two years Eastern Mission with great success. The heroic struggle of his wife and three children makes a book in itself, as Winter Quarters and Kaneshville, Iowa, were no rest centers for a mother and family.

The last time the Winslow Farris had seen Brigham Young was on March 27th of 1848 (Journal History, p. 1):

"At 10:40 o'clock p.m. the meeting was called to order in the Log Tabernacle when Brigham Young was elected chairman and Evan M. Green, secretary. The following prominent citizens were present by invitation, Brigham Young, Heber C. Kimball, Phineas H. Young.....Winslow Farr."

At this meeting President Young told his listeners what he had seen in the Great Salt Lake Valley and what must be done to get all the people out to Utah. Some were sent on missions to reconnoiter Saints still in quandry as to the best course to take since the Missouri and Illinois exiles. It was easier for Winslow to go west with his wife and children and join his two companion-sons than leave his little family and part for a mission. He did the latter most willingly. "The President's wish was the Lord's will."

By mid-summer of 1850 Winslow was with his family. In the Journal History of June 12, 1850 (p. 2) we read this notice:

"Captain Gardner Snow's company of emigrating Saints, (the second fifty of Wm. Snow's hundred) left the Missouri river for G.S.L. Valley. From a letter written August 28, 1850, at the upper Platte Ferry, signed by Joseph Young and Gardner Snow and addressed to the First Presidency in the Valley, we cull the following: 'We are the second fifty of Captain Snow's hundred; Gardner Snow is captain, Joseph Young, president; Winslow Farr, counsellor, Lucius N. Scovil and Geo. W. Parish, marshalls; Aaron M. York, John Carter and Thomas Rich, captains of tens, and Samuel Pollock, clerk of the fifty. By council of our brethren from the Valley, we, by mutual consent, have divided our company for the convenience of travelling....."

"June 15, 1850, p. 1

"An immigrating company of one hundred was organized on the Missouri River, near Council Bluffs, of which President Joseph Young was appointed President, Winslow Farr, Counsellor, Wm. Snow, Captain, James McClellan and Gardener Snow, Captains of Fifty.....company names of immigrants....."

The Farris went in joyous union in Salt Lake City and went to Aaron's cabin in the Big Cottonwood settlement. The Church once again united the Vermont family as it had previously separated them. And all were destined to take an unusual and important part in the upbuilding of both state and church.

Lorin Farr, the leader of the newly formed Ogden City and father to a people was now thirty years old.

CHAPTER SEVEN

GROWING PAINS OF A PIONEER CITY

Many of the people in log cabins, both outside and inside the forts, began to move onto the new city lots as fast as materials could be gathered for a new home.

1851 was the great incorporation year for many of the Utah cities and founding of some others. The Territorial Government began to function as such. Weber was organized as a Stake and Ogden elected its mayor and city offices.

When the general assembly of Deseret adjourned on the 6th of December, 1850, it specified the first Monday in January for the next, the fourth, session. This assembly met from Monday the 6th of January to the 17th, when it adjourned to the first Tuesday in February. Lorin Farr attended these critical and formative meetings.

On the 9th of January, 1851, the general assembly passed a bill incorporating Great Salt Lake City. The Governor and assembly appointed Jedediah M. Grant as its first mayor. On Saturday, the 11th of January, the appointed officers took oath of office in the Representatives Hall, oath administered by the county clerk, Thomas Bullock. The city was divided into four municipal wards. This established the pattern for future towns and again revealed the New England influence in their governmental affairs. A few days later Brigham Young and party went north to organize the Territory's second city.

"1851 - Jan. 24, Friday (J.H.) -- President Young and company crossed Ogden river and stopped with Lorin Farr. There was preaching in the school house in the fort in the evening. (This began the acquaintance with Church leaders and Nancy C. Farr as a superb cook and outstanding hostess.)

Weber Stake Organized:

"Jan. 26 - President Brigham Young and company recrossed the Ogden River and at 10:00 a.m. held a meeting at the South Fort (as Brown's new fort came to be known.) There was preaching by Amasa M. Lyman and Jedediah M. Grant and closing remarks by President Young. At 1:00 p.m. the visiting brethren met with the general authorities of the Church at Weber, in council, when Lorin Farr was chosen president of Weber Stake, with Charles R. Dana and David B. Dille as his counsellors; Joseph Lake, George Pitkin, Lemuel McCory, Daniel Birch, Joseph Grover, William Earl, David Moore, Edward Bunker, Phillip Garner, Samuel Stickney, Horace Rawson and Joseph Lish, were elected members of the High Council. Bryant W. Nowling, Clerk."

This group of men was chosen from all districts in the city and was a definite smashing of the schism that has grown up between some of the members

living about the South and North (Farr's) forts. Isaac Clark was ordained Bishop of the South Ward, with James G. Browning and James Brown as counsellors; and Erastus Bingham was ordained Bishop of the North Ward, with Charles Hubbard and Stephen Perry as counsellors. A City was organized for civic growth and a Stake was established to insure spiritual activity and greater harmony within its people.

As far as possible, all matters pertaining to the Weber Stake, Ogden and its environs, were administered by Lorin Farr and his ably chosen colleagues. Only matters which involved the territory of Utah as a whole and religious matters concerning the Church and executives, were ever presented to Governor and President Young. Lorin Farr never "bothered" the President. Visits were usually of highest importance. No trifling or purely local matter ever went beyond the desk of Lorin Farr. He was meticulously methodical with items of business and cleared Church and civic affairs first and personal matters as time permitted.

On July 1 Governor Young issued a proclamation appointing the first Monday in the following August for electing members to the first Territorial legislature.

(Ch. Chron. 1851)

Nature of Brigham Young

From the many meetings made necessary by religious and civic matters, Lorin became the better acquainted with Brigham Young. Lorin described President Young as most easily approachable, who liked a good story, and especially appreciated a brief report with all salient facts. He anticipated some time left in the interview which gave him opportunity to "Swap yarns" and hear of family matters. Of such a nature, we read:

"June 3, 1851, p. 1 -- Tuesday. President Brigham Young conversed with Winslow Farr and Orrin P. Rockwell about the first rise of the Church, the Urim and Thummim, the Seer Stone, the Hill Cumorah and many other interesting subjects." (J.H., Jan 3, 1851)

Trips to Salt Lake

There is no available record of the number of times Lorin Farr visited Salt Lake. But he has related to us that he took every available opportunity to find business in Salt Lake that he might visit his parents, elder brother Aaron, his growing sisters, and younger brother, Winslow, Jr. He sat a pony expertly and could cut a young steer from the herd with the best of them. When he took his wife to Salt Lake, his golden oak springboard was used with a spanking team. "Nancy could drive as well as I." The dedication of the Tabernacle, the giving of a grand concert, the funeral of a friend (and there were many), legislative duties, all were excuse enough to go to Salt Lake and bring back needed supplies to better his home and be more prepared to entertain the brethren and ladies when they came north.

Lorin's Speaking

Lorin Farr was popular as a "short" speaker. He early learned to say what he had to say, do it earnestly and studiously, and close when done. He was especially apt at closing a long meeting. He summed up what had been said in a very few words and made a direct prayer for the purpose of dismissal.

"1851, June 22, Sunday -- At the forenoon meeting held in the Bowery, G.S.L. City, Joseph Young, Albert P. Rockwood and President B. Young preached. The Sacrament meeting in the afternoon was addressed by Lorin Farr, Wilford Woodruff and Jedediah M. Grant (J.H.)"

Duties of a Leader

A tithing office was built in Ogden Ward, meeting houses erected, ditches and canals brought water from both rivers, the large farm of Lorin's was put to fruit, vegetables and grain. Good breed stock was brought in, weekly Sabbath meetings, quorum sessions, school improvements, etc., were tasks enough to consume a president's and father's time. The citizens themselves were most helpful and seldom was there necessity for High Council to settle any major misunderstanding. The word of Lorin Farr usually was sufficient to bring about harmony. Too many things were done together to have time to disagree on minor or personal matters. Most of Lorin's problems came from without his immediate civic and religious circles.

The Indian was ever a present menace. All pioneers were admonished to feed them whenever they desired food, and give them raiment whenever they needed it.

"1851, July 10, Thursday -- President B. Young received a letter from Lorin Farr of Ogden, stating that the Indians had stolen five of the best horses and a colt from the settlement on the Weber, that eighteen of the brethren went in pursuit and discovered two lodges, that an Indian drew a knife on one of the brethren, when the Indian was immediately shot. A company of 52 men, under Gen. Canfield, were afterwards sent out, who went to Cache Valley and discovered tracks, but no Indians. This company considered that valley the best they had seen in the territory for soil, timber and water." (J.H.)

Even an Indian search was turned into an exploring expedition!

A Marriage Expanded

Every Latter-day Saint husband of importance had, sooner or later, to meet a very pressing problem.

As he proved himself spiritually, civically and economically sound, he was especially commended by President Brigham Young. But a very few of these were selected to practice plural marriage. Lorin Farr was advised to so covenant to rear a family in religious harmony and ideals. His was the duty to convey such knowledge to his wife and obtain her consent and cooperation

in any other marital association. Nancy B. Chase Farr was not only willing but highly helpful in that she was instrumental in the selection of Lorin's second wife. On Lorin's birthday, July 27, 1851, Sarah Giles, a pretty Welch convert, age 20 years, married Lorin Farr. She immediately helped Nancy in her household duties, especially when large groups of visitors would come from Salt Lake and stay for several days and nights. A sisterly affection sprang up between these two women which was broken only by death. Both died in the same year and none more bereaved with this separation than Nancy when Sarah died on 26th of February, 1892. If there were ever any jealousy existing in either of these two women no one knew it, least of all, Lorin Farr. Both Lorin and wife accepted marriage as an eternal association with attendant blessings. No one can read "Mormon" history and understand its people without realizing this concept of marriage. On the subject of associations within the respective homes of Lorin Farr, only three sons and four daughters were living when this biography was initiated.

In an interview with John and Asael Farr, held on Sunday, March 19, 1950, we chatted for some two and a half hours. We talked about the families and their living together. John said, "not one of the children has ever stated in any way that there was ever a quarrel of a major type between any wife or child. Each wife would correct a child of any family when discipline was necessary." Asael concurred and said his mother was the third wife and "she always told us children to love Aunt Nancy and Aunt Sarah as if they were our own Mother. If they ask you to do anything, do it without hesitation, even if I have asked you to do something before". And John put in, "Except for going to sleep at nights, we didn't know we were two families, and we never thought differently as we grew older." And Asael concluded this part of the chat by saying, "Your mother (Sarah's daughter) was just as much a sister to me as any of mine (Olive's children)."

This congenial relationship was almost as true for the grandchildren. Until I was twelve years of age, I lived with or near all of Lorin's wives and played intimately with all the families. We were welcomed in every home and the cookie jars were opened to any grandson or nephew. Often, at meal times, when about eight or ten years of age, we ate at the closest home of any of our aunts. As we talked that afternoon, I remarked to Uncles John and Asael that I had many meals in every home of all of Lorin Farr's children who had families, and Asael replied, "I bet you have, and so have I."

It is wonderful to have so many brothers and sisters who love each other. Such love has its fountain in the father and the mother and the home. The homogeneous relations of this growing city invited new population almost daily.

A Stake Expands

Ogden Stake was growing each week. As a new family came, a suitable place was selected for a domicile. More often than not, the new family (or families) was quartered with President Farr until a place could be obtained. "In this manner, I got to know almost every person who came to Ogden for the first twenty years." A census was taken for Territorial information:

"1851, Sept. 4 -- President Lorin Farr reported that Ogden Stake, Weber County, consisted of 32 High Priests, 54 Seventies, 31 Elders, 2 Priests, 5 Teachers, 3 Deacons and 569 members. Total 695 (J.H.)"

No previous news of newcomers gave the Farr sons more joy than the arrival of their parents. Aaron and Lorin heard their father's name read out by Brigham Young during the Great Salt Lake semi-annual Conference, September 7, 1851-- "Winslow Farr and William Snow have been appointed to fill the vacancies with High Council of the Salt Lake Stake of Zion." Winslow at 56 years of age was soon given positions of importance and Olive Hovey Freeman Farr had now become 51 years of age. She had known eleven habitats and nine of them connected with the Church; Hanover, New Hampshire; Waterford, Vermont; Charleston, Vermont; Kirtland, Ohio; Far West, Missouri; Quincy, Illinois; Lima, Illinois; Nauvoo, Illinois; Winter Quarters, Missouri; Kanessville, Iowa; and Salt Lake City (Big Cottonwood). "The happiest day of my life was the one when two boy-apostles lay their hands upon my head and blessed me well. The prophet's death sealed my testimony, which I never fail to bear at every opportunity." This is as near verbatim as two of her daughters can recall from her frequent re-iteration. The few words we have preserved of the women of this generation make the encomium of silence even the more eloquent when we contemplate the parts they played in the building of this inland empire.

In November, 1851, Winslow Farr was appointed a member of the City Council. He was a member of the High Council from 1851 to the time of his death, 1867. He was sought as a mediator in many group discussions and difficulties. With regrets, I must omit further detail of Winslow, the father, except as he fits into the life of his son, Lorin, else this book would equal several volumes. I submit herewith, a clipping from the Deseret News of the minutes for General Conference held October 8, 1853, 10:00 a.m.:

Sustaining a Leader in a Democratic Group

"Pres. Heber C. Kimball presented authorities of the Church; 'I am now about to present to (unto) you the authorities of the Church to see whether you will sustain them in their office or not, and we do not wish you to vote unless you feel to sustain them. Here is President Brigham Young. I shall present him before you as our President, Seer and Revelator, who stands at the head of this dispensation, and to whom it is our duty to give heed; to abide his council in all things as the voice of God unto us; and not to play with his words and feelings as a cat would a mouse -- we have all of us been accustomed to having our own way, whether that was right or wrong; but now it is for us to be governed by the Counsel of God, and forsake our own way, and this is the most perfect freedom; for freedom can only be obtained by obedience to the laws of God. Do not vote for him then or for any of these men, unless you can sustain him and them, by abiding counsel.'

"Upon calling this vote, Pres. Brigham Young was unanimously sustained, and Heber C. Kimball as his first Counselor, and Willard Richards as his second counselor, Church Historian and General Church Recorder.....

"All the other authorities were presented and sustained. Winslow Farr was sustained as a member of the High Council."

This calling for a vote of confidence was made many times during the first fifteen years of Utah's existence. Every opportunity was given for open discussion or voting. There were to be no enemies following from the Missouri river to undermine the building of the Church in this desert land. Administrative officers from the outside of Utah had been appointed and in this year, 1851, took residence in Salt Lake City. In their coming, came many hours of apprehension, the recognition of some as friends, of others, as outright inimical. All the more reason for perfect harmony and watchful diligence in the outlying and surrounding centers of "Mormonism." The men in Ogden and Provo, and such places, had to be efficient, they had to be trusted. As time went on, greater responsibilities were put on Lorin Farr.

Federal Authority Arrives

On Sunday, September 7, general conference was held in the Bowery in G. S. L. City. "It was continued four days. During the conference Judge Perry E. Brocchus, who with the other Federal officers had been invited to the stand, spoke insultingly to the large assembly" (Church Chron. - Jensen). The Saints left the conference with grave misgivings and many wondered if the Federal government had begun what state governments before had condoned and encouraged.

Back to their homes rode the Saints in almost silent determination. New members were sent north for colonization. By 1852 seven new communities were set up in territories surrounding Ogden.

A City is Surveyed

Early in 1851, Henry G. Sherwood was engaged by Lorin Farr to survey the Ogden environs for a city. While Sherwood was surveying the city, President Farr had the county surveyed by William M. Lemon, adjacent to Ogden proper. When Lemon died, two other surveyors completed the work, William M. Dame and Jesse W. Fox. Tullidge tells us (ibid. p. 28) that the farming land was divided into blocks half a mile wide by one mile long, with 50 ft. streets running north and south every mile and east and west every half mile. Each farm contained twenty acres. This survey covered approximately six square miles (To see Ogden and its surrounding towns from an airplane is to observe a beautifully laid out checker board, with straight streets that extend, unbroken, for miles. But very few winding streets or lanes exist.) This surveyed area was divided into districts now known as Lynne, Slaterville and North Ogden, Marriott, North Ogden (Pleasant View) Harrisville, Farr West, (for Lorin Farr and Chauncey West) West Weber (Taylor), those in the Ogden river domain; and Uintah and Birch Creek, belonging to the Weber proximity. Each of these parcels of land were put out

to the settlers as they arrived and wished a piece of land larger than a city lot, which afforded space for a house and a good, sized garden. Many of these early pioneers lived on a city plot and worked a farm from some distance. Lorin had two excellent farms, which were called the East (or Fort) farm and the West farm, each reached from Twelfth Street.

On September 18, 1851 (J.H.) we read a significant notice:

State Representatives

"Proclamation by Brigham Young, Governor of the Territory of Utah, wherein he names those elected to the first Territorial assembly, counsellors and representatives; Great Salt Lake County, Heber C. Kimball, Willard Richards, Daniel H. Wells, Jedediah M. Grant, Ezra T. Benson, Orson Spencer; for Representatives, Wilford Woodruff, David Fullmer, Daniel Spencer, Willard Snow, etc.; Weber County Counsellors, Lorin Farr, Charles R. Dana; Representatives, James Brown, Daniel B. Dillie and James S. Browning."

Thus, the 31 year old Stake President of Weber was given additional responsibility and a longer period of separation in Salt Lake from his Ogden family. When Lorin was in Salt Lake and "company" came Nancy and Sarah entertained in all propriety and took care of the guests as if Lorin had been present. It was not uncommon for the Farr's to feed twenty-four visitors at one meal and then feed the growing family later.

The ever present menace of the Indian and especially the sullen temper of Chief Walker around Utah County, kept the northern environs on the alert. Two conclusions came of this anxiety; the organizing of a militia and a protecting wall.

In the Fall of 1851, a company of Weber cavalry was organized with Cyrus C. Canfield as Captain; followed by a company of infantry with T. Durfee as Captain; later in this year a regiment was organized with Cyrus Canfield as Colonel and W. B. Nolan, adjutant. In January of 1852 David Moore was elected Major of Cavalry, with Benjamin F. Cummings as Captain of Company A, and J.C. Thompson as Captain of Company B. (Tullidge History of Weber County).

The city wall was longer in materializing.

The Mayor and a City

Lorin Farr was appointed as Mayor of Ogden by Gov. Young and the members of the Territorial legislature and was confirmed as Ogden's mayoralty representative by an election on April 7, 1851. The period of tenure was for two years. Such an election was held for the next ten periods of twenty years. "Election" of the 50's differed considerably from our present method. The Governor of the Territory submitted a first slate of officers for acceptance or rejecting and the people were invited to a central place and voted by acclamation. Thereafter, the presiding Church authority of that district presented the officers for election. On several occasions in Ogden, the group

objected to a certain person, a discussion was held and majority vote dominated. Lorin Farr would go to President Young and ask his opinion on the roster prepared; Lorin unopposed for twenty years, received no pay as mayor, opened all sessions, even the police court, with prayer.

The duties of city officers were similar to those of today, with a greater authority being given to the mayor. The problem of taxation was a simple one -- by law, to levy and collect one-half per cent per year of assessed valuation. The assessor's job was one of great importance -- most election discussion centered about the recorder, treasurer, assessor and collector. The marshal confined most of his efforts to wayward Indians until the railroad came. From the very day the smoking train entered the city, the duties of the marshal and chief of police increased. The major duties of city officials were to promote schools and hospitals, maintain streets, water mains, lighting systems, regulate licences for all professions and protect the health of the community.

Railroad Memorial

Crops were good for 1851 and 1852 and the Saints were busy and happy. Lorin Farr and few others were vigorous in their working for a railroad to span the continent. On March 3rd, '52 the legislative assembly of the Utah Territory approved a memorial to U. S. Congress for the construction of a transcontinental railroad from the Missouri river to the Pacific Coast. This resolution had been worked upon for a period of a month by a special committee of which Lorin Farr was a member. A telegraph line was also recommended at the same time.

The legislature appointed probate judges for the several counties of Utah. Isaac Clark, life long friend of Lorin Farr, was selected for Weber County.

The President of Weber Stake was present at two important sessions in Salt Lake. On April 6, 1852, the "Old Tabernacle" (where Assembly Hall now stands) was dedicated. This was one of the first good-sized buildings the Saints had to hold their meetings in the mountains. It was 126 feet long and 64 feet wide, said to hold 2,500 people, made of adobe. Winslow Farr helped in building this edifice and enjoyed a seat of prominence on its stands as High Councilman until he died.

A Notable Sermon

On Sunday, August 29th, '52 Apostle Orson Pratt delivered the first public address on the subject of *celestial marriage. The revelation was made public for the first time, to a large congregation in the Tabernacle. (Church. Chron., Jensen) Orson Pratt had baptised Lorin in an open river in Vermont and had come to be a power of influence in his life.

* By celestial marriage is meant a union for time and eternity and as such, is an essential part of Latter-day Saint practice. The ceremony is a Temple privilege only. A part of its principles entailed plural marriage, given in 1831 and made public 21 years later.

The first child born in Ogden to Lorin Farr was Tirzah, daughter of Nancy, born May 3, 1852. A child who blessed her parents with happiness and joy and one who lived to the age of 94.

The first child born to Sarah Giles Farr was Joseph, on August 7, 1852. He lived 87 years, an active business man and judge.

Time for Church-State

To those of today who express a lack of time for church and civic work may well take cognizance of the life of Lorin Farr with his work in the Stake Presidency, being mayor of a growing town, legislator for a State, managing saw-mills, lumber yards, flour mills, building roads, working and supervising a large farm. We read of his officiating in endowments in Salt Lake City many, many times, as evidenced in such notices:

"1852, Saturday, January 31, G. S. L. City -- Thomas Bullock, Orson Spencer, William C. Staines, W. W. Phelps, Albert Carrington, and Lorin Farr attended to the endowments. (J.H.)

"1852, Saturday, February 2 -- Pleasant day in G. S. L. City. Orson Spencer, George A. Smith, William C. Staines, Wm. W. Phelps, Orson Pratt, Samuel L. Sprague, Lorin Farr, Thos. Bullock, officiating with endowments, Heber C. Kimball Superintending. (J.H.)

"1852, Saturday, February 28 -- Officiated in endowments Heber C. Kimball (and group noted in paragraph above) (J.H.)"

The following note taken from the "History of Brigham Young":

"The 20,000 dollars received from Congress for the erection of public buildings for the Territory has been appropriated by the Governor and Legislative Assembly so far as it will go, in the purchasing of the State House of Deseret in this city, which was built by the Church of Jesus Christ of Latter-day Saints, at an expense of \$40,000 and this is to be the seat of government for the Territory until suitable buildings can be erected at Fillmore City, which is designed as a permanent locality of the capitol. Our present State House has two spacious halls for General Assembly and four rooms suitable for public or executive offices."

(In Chapter Eight, we shall tell more of Fillmore, as the capital of the Territory.)

December 13, 1852 -- Following from Deseret News of December 24:

"Utah Territorial Assembly convened in the State House at 10:00 a.m. Organized at first ballot, without dissenting vote. Standing Committees of the Council:

On Ways and means - Lorin Farr, Weber; Thomas S. Smith of Davis.

Incorporations - Lorin Farr, Parley P. Pratt (J.H.)"

A partial listing of the various committees on which Lorin Farr served as they occurred during his legislative life is shown in the chapter following and reveals his great versatility and abilities.

The outbreak of Indian warfare in Utah County and the general unrest of the various tribes especially south and north, caused the colonists to prepare for their better protection. Accordingly, G. S. L. City started a Spanish Wall survey and gathering of materials for this purpose. Both Ogden and Provo started plans for a similar protection. Provo was aroused to immediate action by several Indian skirmishes, wherein both whites and Indians were killed. Wall Street is a remnant of this part of Ogden's history.

In the year of 1852 on February 28th Lorin married Olive Ann Jones and gave him further incentive for his new home, a "mansion" on Main Street (21st and Washington Avenue). Many hands were used in the building of this house and many hours of mutual discussion went into its planning. A street plan of location of the new home is presented herewith. It shows the location of all of the families of Lorin Farr and the house hastened the building of Ogden and the people leaving the various forts and building on city lots.

An interview with John Farr, on June 14, 1950, gave the following information:

"Each one of the wives had a separate home of their own in their own name and was privileged to use it as they saw fit.

"After Nancy's death, Father wanted Mother to go over to Nancy's home and live with him, but she would not give up her home, and in return wanted Father to come to her home, as she did not desire to live in someone else's home. Consequently, each lived separately, he in Nancy's home and Mother across the street in her own house."

"Lorin Farr arrived in Weber (Ogden), January 12th, 1850, buying and making his first home in Ezra Chase's log cabin, built by Chase in the spring of 1848. Afterwards, it was known as Farr's Fort and later as Farr's East Farm containing some 160 acres. The cabin was situated about 3/4 of a mile west of Ogden Canyon.

"Lorin's 2nd home was built in incorporated Ogden in 1853, on the corner of First Street and Main (now 21st and Washington Blvd.), the house contained 21 rooms and was constructed of adobe, the lumber and timbers from Farr's own sawmill.

"The house was so constructed as to provide homes for three families. Nancy with 8 rooms in front, Sarah on the east wing and Ann in the center; later the basement and office room was occupied by Nicoline until Father could provide a separate home for her. The adobe house was replaced by a three-story brick house in 1899."

These statements are all born out by many written stories, and cooperation from the other living children. This house was soon made a beautiful home with comforts being added as fast as means could provide.

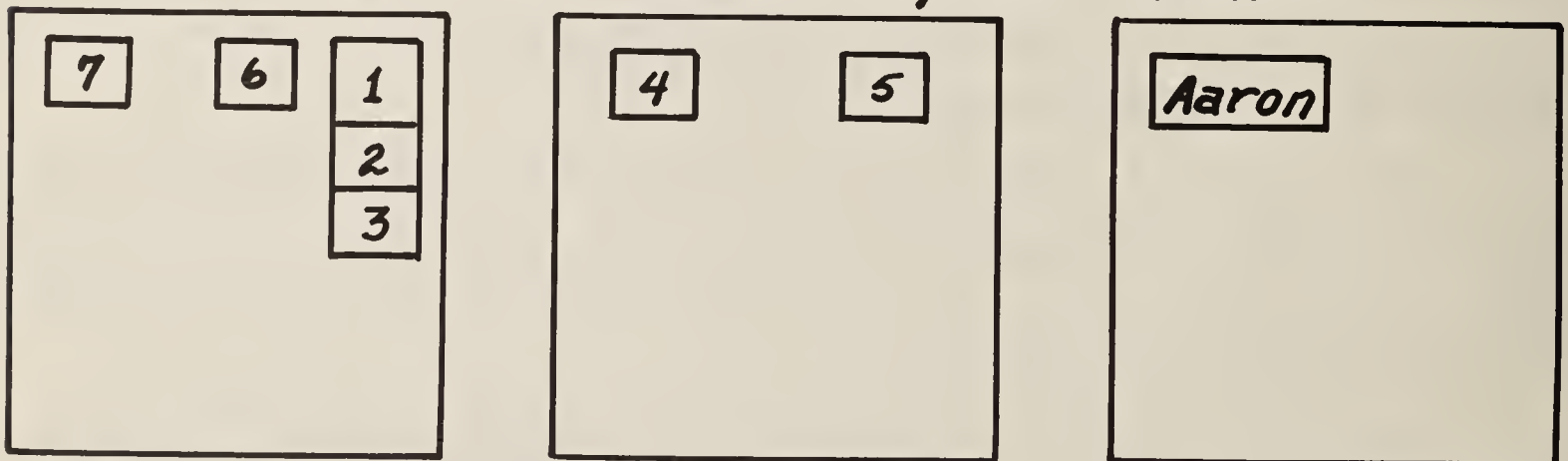
1852 - 1853

Lorin Farr's "Adobe Mansion" Area

Grant Avenue



Main or Washington Avenue



"Old" or first house had three compartments

- 1 - Largest was for Nancy
- 2 - " Olive
- 3 - " Sarah
- 4 - " Nicholine
- 5 - " Mary
- 6 (later) " Sarah after big red brick house had been built for Nancy
- 7 Where James Brown, in latter part of his life, moved from across the street to permit the erection of the tabernacle.

In August of 1853 Lorin Farr and Jonathan Browning * were elected Counsellors from Weber County for Territorial Assembly and the Council met December 12th, of 1853.

Social Hall

An event that pleased Lorin Farr immensely was the completion and dedication of Social Hall in Salt Lake City on New Year's Day, 1853. It was to be used for all types of entertainments, especially dances, banquets and drama. It was located conveniently on First East Street between South Temple and First South. It was a spacious, friendly hall with steps leading up to the main entrance from the north, as the building faced west. The first show presented in this building was on January the 17th or 19th, (or as Lorin Farr stated "just before the Legislature adjourned") by the Deseret Home Dramatic Company. It was given in honor of the General Assembly of the Legislature closing its sessions several days later. Nancy Farr was present at this occasion and went many times with her husband to the theatre in Salt Lake City. Lorin Farr did not remember with certainty which was the **first play or what he saw on this occasion but mentioned the names of Brother Margetts and Brother Whitney as possible players. (Phil Margetts and Horace K. Whitney). There was a banquet served as a part of the celebration. President Farr enjoyed the drama ** but got a greater joy out of music. "Let the ladies do the crying."

This social Hall was also used for several Territorial sessions as the great Journal History records. It seated some three hundred people, had a good-sized banquet hall and two good dressing rooms. (Torn down in early 1920's).

Salt Lake Temple

The second major event to take place in Salt Lake for Lorin Farr and thousands of other Saints was the consecration of the ground for the Temple on the Temple Square. Lorin Farr stated in several interviews that he was present for the dedication of every Temple erected in Utah and had worked on all the Temples of this dispensation (last stated for record in 1902). In his diary note book of 1893 he tells of the number of dedications given for the Salt Lake Temple, so that most of the Saints would have an opportunity to participate. (This phase of Temple work will be elaborated for the year of 1893.)

* Father of John Mose and Matthew S. Browning, world famed gun inventors and manufacturers.

** Research on the problem indicates that "Don Caesar de Bazan" and the farce, "The Irish Lion" were the plays in question.

"On Monday, February 14, 1853 -- The Temple Block in G. S. L. City was consecrated, and the ground broken for the foundation of the Temple" (Church Chron., Jensen). On April 6, 1853, one generation after the founding of the Church, the great Salt Lake Temple corner-stone was laid under the direction of the Presidency of the Church (Brigham Young, Heber C. Kimball and Willard Richards.) Quoting from "Essentials in Church History," Smith, p. 481, we glean this brief description:

"A Solemn Assembly -- On the Morning of April 6, 1853, thousands of Latter-day Saints assembled in Conference. President Young made a few introductory remarks, saying that in a few years 'we may have a place satisfactorily large to accommodate the Saints, although, twenty-three years ago, the Church was organized with six members. ' The choir sang and prayer was offered by Elder John Taylor. The procession then formed (in groups from respective districts **) and moved to the foundation of the temple. The general authorities of the church and the authorities of the Salt Lake Stake, took their places around the foundation and the ceremonies of laying the corner-stone proceeded. (Winslow Farr was in the High Council of the S. L. Stake.)

Dedication of the Corner Stones

The First Presidency, with John Smith the Patriarch laid the first or south-east corner stone, according to pattern given by the Prophet Joseph Smith. Following the ceremony, President Young delivered an oration, and near the close said:

"We dedicate the south-east stone of the temple to the most High God. May it remain in peace till it has done its work, and until He who has inspired our hearts to fulfil the prophecies of his holy prophets, that the house of the Lord should be reared in the 'tops of the Mountains' shall be satisfied, and say it is enough."

Each corner was similarly dedicated by representative authorities and the benedictory remarks were made by President Young, "The procession returned to the tabernacle and were dismissed."

From that day, the Saints made the building of the temple as a major ambition and each organized Stake planned and contributed to that end. Every ward member in Ogden, who did not attend these services, was told of their beauty, solemnity and significance, at the next Sabbath meeting.

Progress of Ogden

At the Fall Conference, 1853, bishops reports were read to the congregation and reported population of the several wards: (Salt Lake had 19 wards).

Weber County -- East Weber, 233; Ogden 1st Ward, 449; Second Ward, 683; 3rd Ward, 200; Willow Creek, 163; Box Elder, 204.

** Comment by Lorin Farr. See above



Ogden in its infancy

The canal that ran through the city just below present day Adams Street. Tall buildings on Washington Avenue (Main) just north of Fifth (25th Street)



Ogden in its expanding period, just after the horse drawn car was exchanged for the electric motor. Reed Hotel, Grand Opera House and City Hall in all their late 1890 glory.

Picture taken from Grant Avenue and 25th Street.

The town was centering about 5th Street (25th Street) where land was choicest for gardens and freest from floods. Many wells were easily located in the 2nd Ward district. Springs were numerous on the land below Mount Ogden, west, and centered on 5th Street and Adams. (The land on 26th Street, as late as 1920, had considerable seepage and unpiped water.)

By 1853 Ogden was a growing town, its mayor became more ambitious for a great railroad to connect the East with the West and Ogden with Salt Lake. He sent for pamphlets and catalogues and wrote the several railroad companies in the United States and had missionaries send him literature from England. He dreamed of easy, inexpensive transportation for the converts to come West. His had been a fairly uneventful trip across the plains because he had planned and came prepared -- He knew of others who came who had experiences untold terrors in traveling through sleat and snow, improperly equipped, dying of diseases and plague and Indian depredations. "Some day, our people will travel in comfort from the Atlantic and Pacific Coast to the valleys in the mountains, it will best come if we push from the center." Dreams to make come true, a town to build, canyons to open, rivers to conquer, Indians to pacify and convert, a Church office to honor, a rising Temple to do holy work in, a family to rear in peace and liberty! What more could a young father of thirty-three years desire! Christmas found Lorin Farr and his three companionable wives, Nancy, Sarah, and Olive seated about a well-provided table and all proud of the little family, now with four children, Enoch, Sarah and Tirzah for Nancy and Joseph for Sarah. Surely God was good and the mountains were a glorious haven.

CHAPTER EIGHT

STATE CONSCIOUSNESS

The Second Territorial Legislative assembly was notable for its incorporating of several of Utah's more important cities. Lorin Farr spent much of his time for a period of several years working on these city charters. Historian Tullidge reports, on several occasions, that Lorin Farr did most of the committee work for Incorporations for a period of twenty years; he was chairman of that committee for more than half the time.

In the printed book of "Acts and Resolutions" passed at the Second Annual Session of the Legislative Assembly (began December, 1852) I have the volume owned by Lorin Farr, with notes of his special interests and assignments, ordinances and resolutions passed.

- | | | | |
|---------------|---|----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| Jan. 9, 1851 | - | An ordinance to incorporate | Great Salt Lake City |
| Feb. 6, 1851 | - | " " " " | Ogden City |
| Feb. 6, 1851 | - | " " " " | Manti |
| Feb. 6, 1851 | - | " " " " | Provo City |
| Feb. 6, 1851 | - | " " " " | Parowan City |
| Feb. 4, 1851 | - | " " " " | Incorporating the Church of Jesus Christ
of Latter-day Saints |
| June 4, 1853 | - | An act to incorporate | Lake City in Utah County. |
| June 4, 1853 | - | An act granting unto James Brown of Ogden City the right
to erect Toll Bridges across Weber and
and Ogden Rivers in Weber County | |
| Jan. 17, 1853 | - | An act to incorporate | Deseret Iron County |
| Jan. 21, 1853 | - | " " " " | Provo Manufacturing Company |
| Jan. 21, 1853 | - | " " " " | City of Springville |
| Jan. 21, 1853 | - | " " " " | Great Salt Lake City Water Works
Association. |
| Jan. 21, 1853 | - | An act to incorporate | City of Payson |
| Jan. 21, 1853 | - | " " " " | City of Palmyra |
| Jan. 21, 1853 | - | " " " " | Tooele City in Tooele County |
| Jan. 6, 1853 | - | Resolution to encourage raising | Flax Seed |
| Jan. 21, 1853 | - | Resolution in relation to the Washington Monument
(forward block of marble.) | |
| Jan. 21, 1853 | - | Memorial to Congress for \$25,000 for the University | |
| Jan. 21, 1853 | - | Memorial to Congress for a Geodetic Survey in Utah Territ. | |
| Jan. 21, 1853 | - | " " " " | a United States Mail Agency. |
| Jan. 21, 1853 | - | " " " " | an Electric Telegraph from the
Mississippi river to California. |
| Jan. 21, 1853 | - | " " " " | the construction of a Military
Road from the North of the Platte
or Nebraska River, to Sacramento,
California. |
| Jan. 21, 1853 | - | " " " " | Calling a Convention to form a
State Government. |

Jan. 21, 1853	Memorial to Congress	to defray expenses of the Indian Wars.
Jan. 21, 1853	" " "	" make Territorial Offices elective.
Jan. 21, 1853	" " "	for a Military Road from Fort Hall to the Rio Virgin.
Jan. 21, 1853	" " "	to establish a weekly mail from G.S.L. to San Diego.
Jan. 21, 1853	" " "	For an appropriation for the erection of a Territorial prison.

This detailed calendar of acts and resolution passed, reflects the great ability of these pioneers, their zest for work and their profound knowledge of society and government. When an incorporation for Great Salt Lake City was completed in 48 concise sections, it was a model of city planning and operation with a minimum of commitments. The other cities which followed were similar but adapted to each locality. The resolutions speak volumes of their loyalty to the United States and their wanting to be a part of the States. And they were denied statehood until 1896!

State Consciousness

The great burden of interest for the years of 1854, '55, '56 and 1857 centered in Great Salt Lake City. The commencement of the wall around the city, the completion of the wall around the Temple Block, the deaths of some of the notable pioneers, the arriving of the first handcart companies, the death of Chief Walker and new outbursts of Indian wars, grasshopper ravages and drought in some of the counties, these items were of Church and state consequence. The arrival of a new Governor of Utah with a troop of some 175 soldiers was no balm to persecution - conscious Saints. Every major movement within the state had an intense effect upon all other agents. The loyalty of the Saints toward Brigham Young was increased with every trial heaped upon him, and none more loyal than Lorin Farr.

Let us piece this period from written bits and Journal notes, using several helps for the more important events.

"Jan. 8 - 1854, Sunday - Two meetings held in G. S. L. City in Tabernacle. Lorin Farr was the main speaker in the forenoon and Jedediah M. Grant in the afternoon."

From Legislative session on week days the brethren went to Church on Sunday. Lorin Farr was called upon many times during this period to address the Tabernacle audience.

One of the most pleasant experiences Lorin Farr had during this period was a favorable report for the coming of a transcontinental railroad. On a very wintry day, James Ferguson gave a very lengthy and detailed speech in the Salt Lake Tabernacle on the subject "National Railroad - Where to Locate the Main Line." Lorin Farr and the Weber Delegation were present for this occasion (Jan. 31, 1854 J.H.). The Church authorities were asked to give all possible help for the most efficient, economic route. Lorin returned to Ogden and made plans. In early Spring he sent several engineers (Names not

given) to make a report on all possible roads into Utah from Fort Laramie. His interest in this railroad was expressed in interviews to H. H. Bancroft, E. W. Tullidge, and Orson F. Whitney. This subject is further developed in chapter eleven.

One of the most pleasant events of this period was the changing of the "Deseret News" from a semi-monthly to a weekly paper on Jan. 1, 1854. The subscriptions in Weber County almost doubled.

The deaths of life long friends, especially friends made during the Church trials, from Kirtland to Utah, always received direct attention from Lorin Farr. He maintained that funerals humbled a man and kept him close to God. "It is your last chance to show the family you really are a friend."

In the Journal History we have a letter from Lorin Farr:

"Jan. 26 - 1854 To the Editor of the Deseret News.

Dear Sir: It has become our painful duty to inform you of the death of Bishop Isaac Clark, and in so doing we feel to say that Ogden City feels deeply the loss of so valuable a man.

"He was born in Green County, state of Kentucky, the 7th day of May 1806. Died on the 26th inst. after an illness of eleven days of quick consumption. Having filled nearly nineteen years an honorable standing in the Church of Jesus Christ of Latter-day Saints, leaving a vacancy of office as Probate Judge of Weber County, Bishop of Ogden City, Postmaster and City Treasurer.

Ogden City, Jan. 26th, 1854
(signed) Lorin Farr"

The death of a great man was always a personal sorrow to Lorin.

"Mar. 11 - 1854. Pres. Willard Richards, who stood in the Carthage jail and befriended Joseph and Hyrum Smith when they were martyred, second Counsellor to Brigham Young, Church Historian and Editor of the 'Deseret News' died this date, of dropsy."

Lorin Farr in one testimony, said he would have counted it an eternal honor to have been with John Taylor and Willard Richards to be with the Prophet and Hyrum during their last moments.

"May 22, 1854 - Patriarch (Uncle) John Smith died in Salt Lake City." His wife, Clarissa, preceeded him by three months. John Smith had given Lorin and his wife, Nancy, their patriarchial blessings in Nauvoo and many times sat in council with Lorin.

Jan. 29 - 1855 . Chief Walker brave leader of the Ute tribes and defender of their country died at Meadow Creek Millard County. He advised his brother Arapeen to keep faith with Big White Chief, Brigham Young who would treat their people "Good." The death of this intrepid fighter was good news of citizens of Utah as Walker had been most vigorous in his objection to the coming of the whites, and did not stop at slaughter to defend his "hunting

grounds." Later in the year of Walker's death, leaders of the Utah and Shoshone tribes, met in Salt Lake City and negotiated a treaty of peace. In general, these tribes lived up to their peace pledges.

"April 21 - 1855. Jacob Whitmer, one of the Eight Witnesses to the Book of Mormon, died near Richmond, Missouri." (Church Chron., Jensen)

Whatever affected the Church interested Lorin Farr; whoever attacked the Church, caused Lorin Farr to study the causes and have answers for his personal response.

Winslow Farr, Junior, on May 11, 1855 was 18 years of age and acting upon the advice given by his brother, Lorin, he began a journal, which he faithfully kept until near his death. His entries are brief almost to a point of bluntness. He idolized his prominent Ogden brother and deep affection ever remained between them, though separated for many of the years. Lorin was to Winslow Junior something akin to Joseph's affection for Benjamin of old. As their lives touched in the more important matters, Winslow's diary will share these pages with Lorin.

"1856, May 21 - Brother Lorin stayed with us and also my mother. (Home in Big Cottonwood.)

"May 22 - Father & Lorin & Bro. Kesler started for Big Cottonwood Canyon along with Pres. Young and associates. Father and Lorin and Bro. Kesler returned from their canyon trip."

(This trip was two fold in purpose, to explore a possible road from Salt Lake through this district to the canyon and evaluate a site for a possible city recreation celebration.)

"July 23, 1856 - Celebration in Big Cottonwood Canyon. 300 wagons and carriages. My mother and father & brother & wife (Aaron F.) started to the lake in Big Cottonwood.

"July 24 - Ward picnic at 2nd Ward. Dance at 5 which lasted till 1 o'clock a.m. I helped play the fiddle."

(Winslow Farr Jr. Journal)

Lorin had his youngest but large brother play for him at every possible opportunity. "I'm not a musician, I just fiddle for fun," Winslow usually replied when asked to play.

Winslow Jr. in his Journal for Autumn, 1856, records as follows:

"Sept. 22 - in the evening I was vaccinated for smallpox.
Oct. 27 - They have been some few deaths in our Ward. (Big Cottonwood) Miss Harper had a child die on Saturday, Oct. 18, 1856, disease Small Pox; Mrs. Miles, wife of Albert Miles, died on the 21st of October, 1856, disease Small Pox; Joseph Lockhart died the 22nd of October with the Typhus Fever & great deal of sickness for 1856.

Nov. 27 - I started for Ogden, on Friday 28 went to Theatre

Dec. 1 - I was still in Ogden City (with Brother Lorin) I visited different parts of the city, in time it will be quite a place

Dec. 2 - I put up at Cherry's Settlement the distance of 28 miles from Ogden which distance I walked the following day.

It was here I first heard the news of Brother Jedediah M. Grant (death) Departed this world of trouble on Monday Dec. 1, 1856, after illness of three weeks.

Dec. 3 - I came to Salt Lake City, the distance of 12 miles. I had a very bad cold.

Dec. Thus. 4 - I attended the funeral of Brother Grant one of the second Counselors of Brigham Young, the Governor of Utah Territory, all the bands of Music was there. Brother Heber and Brigham spoke well - the funeral was at 12 to 2 in the fore-noon."

Lorin was on his way through to Salt Lake to attend the Legislature at Fillmore, but remained for the funeral of Jedediah M. Grant, one of his most intimate friends.

The small pox and cholera epidemic spread across the state and many funerals resulted. These epidemics but added to the cares of the Stake Presidents and their wives.

Each year the Territorial Legislature met, committees were assigned. Lorin Farr was given responsibility as follows:

Dec. 13, 1852

Ways and Means - Lorin Farr
Thomas S. Smith (Davis)

Incorporations - Lorin Farr
1853 Parley P. Pratt (Salt Lake)

Dec. 11, 1854

Incorporations - Lorin Farr
Leonard Herrington (Utah)
Roads, Bridges & Ferries - Wilford Woodruff (Salt Lake)
Lorin Farr
Isaac Morley (San Pete)

1857 - Incorporations - Geo. A. Smith
Lewis Brusson
Lorin Farr

1859 - Claims and Appropriations - Orson Pratt
Lorin Farr
John T. Hardy (Utah)

Elections - Lorin Farr, Eldon Whiting,
L. E. Herrington

Incorporations - Lorin Farr, J. T. Hardy, L. Snow

1860 - Claims & Appropriations - L. Farr

John A. Ray, John T. Hardy

Printing - Lorin Farr, Lorenzo Snow

Incorporations - Lorin Farr, John T. Hardy, John A. Ray

Penitentiary - Lorin Farr, W. Woodruff, John A. Ray

1862 - Credentials - Lorin Farr & C. W. West

Judiciary - Hosea Stout, Chauncey W. West, Lorin Farr,
Aaron Johnson

Elections - L. Farr, F. D. Richards, Peter Maughan, Thos.
H. King

Elected to Judicial Circuit of House Schedule 2 year term
Lorin Farr. One year term - C. W. West

1869 - Judiciary - Lorin Farr, Jonathan C. Wright, Chauncey W. West,
Alvert A. Thurber, Silas Smith

Claims & Appropriations - C. C. Rich, Lorin Farr, Albert P.
Rockwood, William R. Smith

Revisions - Lorin Farr, Willard G. Smith, C. W. West, William
S. Seeley

Railroads - John Taylor, Brigham Young, Jr., Chauncey W. West,
Lorin Farr

Municipal Corporations & Town Sites - Albert P. Rockwood,
Lorin Farr, Joseph F. Smith, Enoch Reese

1876 - Standing Committees of the House

Judiciary - Lorin Farr, Jonathan C. Wright, A. K. Thurber,
Silas F. Smith

Claims & Appropriations - Silas S. Smith, Albert P. Rockwood,
Lorin Farr, F. M. Lyman, Canute
Peterson

Revision - Lorin Farr, W. G. Smith, B. Young, Jr.,

Railroads - John Sharp, John Taylor, B. Young, Jr., Lorin Farr

Municipal Corporations & Townsites - A. P. Rockwood, Lorin
Farr, F. M. Lyman

At the Territorial Convention special session, held on December 30,
1854, Col. E. J. Steptoe, governmentally appointed Governor of Utah, joined
with the Territorial legislators, business men of G. S. L. City, Ogden and

Provo, in a petition to Washington to have Brigham Young reappointed governor of Utah. This friendship on the part of Col. Steptoe mitigated many acts of unkindness from other sources.

"A grand party was given by the Utah legislature as a compliment to Judge John F. Kinney and other Federal officials in the Territory, and also Lt. Col. Steptoe with the officers of his 'command' ".
(Church Chron., Jensen)

Some of the brethren would not go to these parties as liquor and coffee somehow appeared. Lorin Farr was usually a member of the reception party as a mediator and friendmaker. A direct quote will be given later to show the esteem Brigham Young had for Lorin Farr in such matters.

Community and church finance occupied much of Lorin's time.

The Lorin Farr diaries had many items of entry regarding tithing and voluntary labor. Tithing script was in almost universal use in Weber County. Labor, as well as goods, was accepted as payment for tithing. Several of the Ogden pioneer journals entered their tithing as often as given to the church. A few entries from Charles F. Middleton and Winslow Farr, Jr., will suffice; the first from C. F. Middleton: *

(1855) "April 20 - I hauled rock to tabernacle.
20 - I carried some butter to tithing office
May 12 - At night guarded church cattle on tithing
13 - Sunday - herded church cattle & at night guarded them
1855 - July 18 - worked on foundation of Tabernacle
19 - worked afternoon on Tabernacle
23 - Helped prepare the bowery for a party (this was donated labor)
24 - Attended the celebration (This celebration will follow in detail)
29 - Sunday, I loafered
Aug. 12 - Finished cleaning wheat (312½ bushels)
16 - took 100 lbs. flour to the Bishop for the saints on the plains (donation)
Sept. 1 - Sunday - went to meeting - finished thrashing my wheat, paid my tithing (9 bushels)
5 - Went after my oxen & hauled two loads of rocks for fort wall (this was donation)
Nov. 2 - I hired a boy to work for me for a year at \$60 (Louis Thomas)
4 - Sunday - Went to meeting and at night went, but couldn't get in the house (Parley P. Pratt preached)
30 - I took my tithing corn to Bishop & had a settlement & was 32 dollars & 68 cents behind
Dec. 25 - Christmas, I visited & loafered & at night went to a party
28 - Cold enough to freeze the devil (if here)

* One of the great pioneers who saw the rigors of Nauvoo, the desert trek and church and civic worker until his death.

- 1856 - Feb. 2 - I took some flour and meat to the Bishop's for the poor as he had requested of all
- 4 - I helped to drive a heifer to the Bp. to kill for the poor
- Mar. 6 - I saddled up the old cow & went back to the camp.
- 10 - Cut browse - we found a heifer with a young calf she fought us very wicked. She made a lunge at me & I caught her by the horns. M. Clark took her with me. She threw us around considerable, though I managed to hold her till M. C. took the calf some 100 yards, the cow fell at my feet & expired in five minutes. We killed the calf & skinned the cow.
- 1856 - July 3 - I fasted & took some flour to widow Hill as a free will offering
- Aug. 20 - Went to C. W. Kanion (Canyon) for Tabernacle. (at 4 dollars per day on Labor as tithing.)
- 27 - I shot a cow with salt for getting in my field & eating my corn
- Sept. 27 - Went to Farr's & Ferrin's Mills (flour)
- Oct. 1 - Hauled rock to school house for E. T. Browning (On my tithing)
- 15 - I nailed shingles on the Tabernacle (donation)
- 26 - Sunday - Went to meeting in our new tabernacle
- Nov. 16 - Sunday - Bro. Dan'l Birch died. I helped some about washing and dressing him. (one of the noble pioneers of first Ogden days)
- 1857 - Feb. 10 - I took two & half lbs of soap to T. Office

I have presented the above from Pres. Charles F. Middleton, who was born February 24, 1834, baptized March 20, 1842, by Joseph Smith, Sr. and ordained a Seventy October 1, 1852. His life became very closely bound with Lorin Farr, especially after the Weber Stake was organized and became a power in the lives of all the residents around the Weber & Ogden rivers. President Middleton settled in the south end of the town and it took several years for him to forget he was a "Brown" Ogdenite.

His experiences, as recorded above, are similar to the many other pioneers of his time. Almost every day was a struggle to get a living from the soil and the mountains and in turn, share with the less fortunate.

President Middleton told me, many times, that Lorin Farr was a great leader and an outstanding patriot. C. F. Middleton became a member of the presidency of Weber Stake under L. W. Shurtliff.

From Winslow Farr, Jr., we glean this bit, revealing type of labor donated and for what purpose. This, too, is indicative of the entire Church in this period.

- "1857 - Mar. 23 - Today I went to plow for the Indians all hands turned out to plow - we put in 17 acres of wheat
- May 6 - The Chief Segoits sent word to us to water the wheat & he would pay us buckins (buckskins)"

Many deeds of kindness were contracted for by different districts, as advised by their leaders. Many tons of food were allocated to the Indians by Lorin Farr in the twenty years he served as President of Weber Stake.

Just how the Indians still felt toward the loss of their lands is shown by a note in Winslow's diary:

"1857 - Wed. July 8 - Today an Indian put his horse in our meadow. I told him that he must take his horse out but he did not like to go - he said that it was his land and his horse was hungry & he said that the Mormons were all cowards. He was mad at first but at last went away without any trouble to me" (Winslow Jr. was now 20 years old, having been born May 11, 1837)

By 1855 the territory had taken on stature of importance and Pioneer Day was a date to commemorate. A typical celebration is given, in brief, as recorded in the Journal History:

"1855 - July 24 - Deseret News Report (Ogden office)

City was awakened by musketry of militia, parade of bands, floats, militia and pioneers formed at 9:05 under direction of the marshall, Capt. L. Clark. Marched to Residence of Pres. Lorin Farr & escorted the President & suite to the bowery (built on Tabernacle Square)

Prayer by Bp. Browning

Oration by Ithamar Sprague

Speeches by Pres. L. Farr, Judge Browning, Auburn Allen & Bp. Bingham

Declamation by C. F. Middleton

Comic Song - Edward Duckworth

Music - at intervals

at 12 dismissed

Reassemble at 2:00 p.m.

Call to order, Marshall of the Day

Speech Capt. James J. Brown

Comic songs - John Pincock, Edward Duckworth & William Porter

Some Toasts - Ladies of Utah "May they live until their fine apparel shall be the work of their hands.

"May they continue to obey the first commandment until their posterity shall cry "Give us room"."

6:00 p.m. adjourned on hour until 7:00

Theatrical performances lead off in first rate style, displaying much skill and style

Dancing until 12 - when assembly dismissed by Charles Welch"

The above is similar to celebrations held for many years. Note the pattern in resemblance to the ones held in Nauvoo under the Prophet.

The toasts were most interesting and revealed trends of thinking made from year to year. Several other examples follow:

"1856 God and our rights; we are the boys to defend them.

J. C. Switzler

The peculiar institutions of Utah: Many swarms

G. H. Brimhall

The Battalion Boys: God bless them, may they live forever

M. C. M.

Brigham Young, the Lion of the Lord: When he roars, the wicked fear; when he speaks, hypocrites tremble; and when he shakes his mane, they flee away.

Jos. Hall

"1857 - The Valley of Deseret - Cradles of liberty

C. W. West

Ogden City - our mountain home - May its inhabitants never cease their exertions until they have made it what it is destined to be.

F. A. Brown

Uncle Sam - May he remember that all domestic questions must be settled by the people.

C. W. West

"1863, July 4

Abraham Lincoln, President of the U. S. may he continue in office until he has accomplished all that God has sent him to do (J. H. Donnolon)

Gov. Doty - May peace, virtue & justice be characteristics of his administration in Utah, so may his days be long in the land to which father Abraham hath sent him. (Wm. Pidcock)

Brigham Young, Governor of Deseret. May the fountains of his knowledge increase until all the nations of the earth shall drink of it.

The Mormon Battalion, a strong ram in the thicket - his wool grew so fast that his foes cannot pick it. (James Owen)

Utah, the only place where our mother's babies are rocked in the cradle of liberty - Hush my dears, lie still and slumber. (George H. Brimhall)

Ogden City, May it continue to increase in numbers, wealth & wisdom until it becomes one of the chief cities of the world. (L. J. Herrick)

These toasts offer a special study in themselves. They reveal the patriotic loyalty of the Saints to the government of United States as well as to the Church.

I have stated that Lorin Farr loved a good band. He contributed liberally to their support and hired some of the players to teach his children, as a means of giving them partial upkeep. A note (J. H.)

"Aug. 23 - 1855. Nauvoo Brass Band made a northern tour & stopped at Ogden. President Lorin Farr was from home during the day, but arrived in time to attend the concert, expressed himself in public as

highly delighted with the performance, and invited five of the brethren to his house for the night, where he made them truly welcome to good beds and breakfast. (Desert News, Jonathan Grimshaw, Clerk) (John W. Jones, was leader of this band. Phillip Margetts, Henry Margetts, George Wardle & Joshua Midgley, well known musicians and entertainers, were in this group.)

Many group trips were taken by the leaders of the church, and the going and coming to Fillmore was such an excursion. It entailed much planning, a most generous response of the Saints on the way, both for legislators and for their stock. A fairly well reported trip is presented herewith from Journal History notes:

"Dec. 3 - 1855 - Pres. B. Young left G. S. L. City as 6 a.m. for Fillmore the sessions of legislature on the State House. Followed by Pres. Heber C. Kimball, Jedediah M. Grant with rest of legislature. . . . Some to Pleasant Grove, and A. Fork.

"Elders W. Woodruff, Lorin Farr & others stayed over night at Lehi. (Held a meeting with the people)

"Dec. 4 - Turned out with group with spades, axes, slabs, etc. to fix a bridge over a waterseat to pass over in safety (at Spanish Fork). Payson at sundown. Whole company stayed various places over night.

"Dec. 5 - Start from Payson at day break to Refreshment Springs (13 miles from Payson) - on to Nephi & stayed at various places.

"Dec. 6 - Thursday - From Nephi to Chicken Creek - built camp fires, told usual yarns and retired to rest at entrance to Round Valley - good wood but no water - horses & mules in good condition. Large lumps of ice floating down Sevier river.

"Dec. 7 - Left encampment at daybreak, thru Round Valley, over divide to Cedar Springs, water & feed. Snow most of day - Arrive at Fillmore at 3:00 p.m. Various houses of city. . .

"Dec. 8 - B. Young moved into his own house, but newly plastered. Brethern busy preparing legislative work before them.

"Dec. 9 - Much time spent in regard to memorializing Congress to admit the territory of Utah into the Union

"Dec. 10 - Two houses met in State House at Fillmore. From Weber, Lorin Farr, Lorenzo Snow.

"Dec. 11 - At dark, Pres. B. Young and Heber C. Kimball, Elders Parley P. Pratt, Orson Pratt, Wilford Woodruff, Geo. A. Smith, Ezra T. Benson, Lorenzo Snow, Thos. Bullock, Daniel H. Wells, Edwin D. Woolley & Lorin Farr met in the Large Room of the State House & dedicated and consecrated it unto the Lord. Parley P. Pratt opened with prayer & Pres. Kimball was mouth in the circle.

"Dec. 12 - A meeting was held in the school house in the evening at which Elder Orson Pratt & Lorin Farr & Wilford Woodruff preached."

From politics in Fillmore to patriotic addresses on holidays came from a similar preparation.

The friendship of Captain James Brown and President Lorin Farr is very pronounced during this period. On July 4, 1856, after the very elaborate Military Parade, "Captain Brown, the orator of the day, then delivered a spiritual and able oration and was followed by President Lorin Farr in an eloquent and interesting speech."

July 24th was even more elaborate in military display and number of bands. At 7:00 p.m. the Ogden City Dramatic Ass'n. under the direction of W. Poulter, presented "Luke the Laborer" and a farce "Raising the Wind."

For the first time in Ogden, twelve Indians were a part of the Pioneer Parade, on this date.

1856, July 24. Oration by President Farr read by Captain James Brown:

It was in the year of 1857 that Lorin finally persuaded his brother Aaron to move to Ogden. Winslow Jr's Journal states "Mar. 25 - My father starts for Ogden to help my brother move." Lorin could not induce his parents to come up and live in Ogden. A new house was being built in Salt Lake in the 17th Ward so the parents would have the benefits of the city, the Tabernacle and the theatre. Winslow was in the High Council and the trip to Big Cottonwood in winter often was an arduous one. Winslow Jr. briefly states, "April 12 - I and my father moved my mother up to the new house in the 17th Ward." Aaron had just lost a young girl "death caused by eating poison segoes through mistake. She was 8 years old & her name was Biraina Farr; quite sudden death." How different was their preparation to defeat possible death to ours of today!

Family interpolations were very short in these formative days.

After many months of careful study, a committee was ready to report its work on a Constitution for the State of Utah and a Constitutional Convention was accordingly called and met in G.S.L. City on April 17, 1856. The constitution was adopted and a "memorial sent to Congress for the admission of Utah into the Union as the state of Deseret. Apostles John Taylor and George A. Smith were selected to carry these documents to Washington." Lorin Farr was a member of the constitutional committee from its very inception.

Tullidge, in his Quarterly Magazine, Vol 2, p. 69 writes "Lorin Farr in the Legislature has filled the position of chairman of Judiciary nearly all the time, besides being chairman of several other committees. He is quite a statesman in his capacity and is undoubtedly the best and most thoroughly practiced parliamentarian in our Legislature. When the speaker is absent, Farr is usually called to the chair. (written in S. L. C., 1883)

Awaiting the results of congressional memorials, gave the young mayor an opportunity to work in the city.

The long discussed city wall became a possibility when the Ogden City Council on February 17, 1855, passed an ordinance to build the wall six feet wide at the bottom, eight feet high and thirty inches wide at the top, to be built of good material of earth and stone. It was to cost approximately \$40,000 and have four central gates. Lot owners within the fort were assessed ten dollars per lot, all able men were to donate ten dollars in work. Wall avenue was completed and the north and south walls started but never completed. Inasmuch as the Indians did no further major damage, it may have been worth what was spent on it. Emigrants coming to Ogden to get settled, were to work on the wall to give them employment.

Lorin Farr looked upon Weber Stake and Ogden as a good place to live, much to be done and an increasing number of emigrants to enlarge the growing valley. His brother Aaron was now near him and already busy in the town. Lorin had taken five wives by Jan. of 1857 and had twelve children with well provided homes. The Stake Presidency and Ogden Mayorship gave him varied duties, and a flour mill, lumber mill, ice pond, two farms, Territorial legislative responsibilities, funerals, epidemics, Indians, new emigrants to place, canyon roads to survey, railroads to plan, law to study gave him a broadening experience, and as he often said, "A keen mind is made the brighter by use." The full stature of maturity of thirty-seven years was soon to be taxed by the greatest trial in Utah's brief history. The coming of an Army!

CHAPTER NINE

AN ARMY COMES WEST

Early 1857 was a time of city building, watching the papers for any new Federal development. The action of one William W. Drummond, of Illinois, associate justice, was a focussing circumstance. Joseph Fielding Smith in his "Essentials," (ibid. pp. 495-505) gives an excellent condensed report of these ominous days. To use a paragraph from his description:

"Character of the Federal Judges -- Chief Justice Kinney was a gentleman and performed his duty faithfully, without partiality. The appointment of the two associates Justices (Wm. W. Drummond and George P. Stiles) was a calamity. Drummond was dishonest and licentious. He left his wife and family in Illinois without means for their support, and brought with him to the territory a common courtesan, whom he introduced as his wife. This woman would be honored with a place by his side, while he sat in court dispensing advice to the "Mormons" on morality. Judge Stiles had been a member of the Church but was excommunicated for immoral conduct. Like most characters of this class, he became very abusive and a bitter enemy of the Church. The corruption of Judge Drummond coming to light, that individual left the territory in disgrace."

After Drummond left Utah he declared that the "Mormons" had destroyed Utah supreme court records, by knowledge and approval of Brigham Young. Many and sundry crimes were laid at the feet of the Mormons, such as the death of Judge Shaver who died a natural death while being befriended by the Saints, of insulting federal judges, and even the murder of government officials and the freeing of guilty "Mormons." His reports were augmented by Judge Stiles. Though these reports were denied by honest federal officials in Utah, Washington accepted the Drummond-Stiles lies and misrepresentations. President James Buchanan agreed to appoint a new Governor and suppress the "Mormon rebellion." He ignored even the loyalty of the "Mormon Battalion."

On May 28, 1857, the war department gave orders to assemble an army at Fort Leavenworth to march full strength to Utah as rapidly as possible. The most perfidious part of the plan was the stopping of all mail addressed to Utah. As most historians who cover this period have stated, it was a literal declaration of war by the United States on a portion of her most loyal subjects, and done in secrecy.

While these warlike preparations were being made by government officials, Utahns were happily ignorant of such planning and went about their daily lives with crops, houses, roads and factories. It was quite by accident that the plot was discovered.

"The first information of such an expedition was received by Elders Feramor Little and Ephraim K. Hanks in February, 1857. They had just arrived at Independence with mail, where they heard from several parties who desired to secure contracts from the government for hauling the supply trains, that a movement was on foot against Utah. They could hardly believe the rumors and reports that came to their ears. Later, Elder Abraham O. Smoot, on his way east with mail, met Elder Little at Fort Laramie, from whom he heard the rumors. Proceeding on his way, Elder Smoot met some troops and several trains of government supplies. From his inquiries he received no satisfactory answer as to their destination, only that they were bound for a western post and that the supplies belonged to William H. Russell. At Independence, he learned from Mr. Russell that the destination of the trains was Salt Lake City, and that government troops would soon follow. He was also informed that Brigham Young had been superceded as governor and that new federal officers had been appointed for Utah. Gaining all the information he could, Elder Smoot commenced his homeward journey, traveling leisurely at first, for fear of arousing suspicion, but increasing his speed as he neared his destination. A short distance east of Fort Laramie he met Orrin Porter Rockwell with the east bound mail. To him he told his story and together they, and Judson L. Stoddard, returned to Salt Lake Valley, arriving on the evening of July 21." (Joseph Fielding Smith, *ibid.* 498-9)

The above statements have been corroborated many times since they were first collected in authentic history by Orson F. Whitney and presented in his first volume of "History of Utah" in Chapter XXIX, pp. 600-618, edition of 1892. In describing Cottonwood Canyon, he presents four beautiful pictures of the canyon's beauties, Silver Lake (Brighton's), Lake Martha, Lake Blanche and Mountain Torrent in Cottonwood Canyon. The glory of this mountain paradise had been lauded by all Cottonwood settlers, including Winslow Farr, Wm. Walker and Aaron F. Farr. The first trip Brigham Young made up this canyon was with Winslow and Aaron Farr. Winslow suggested the road to the Silver Lake and offered part of his land through which the road should properly go. Once before Lorin had been up to Silver Lake, on horseback. On this, the 10th anniversary of the state's founding, he brought many Ogden celebrants to share this canyon retreat. The Big Cottonwood Lumber Company had made "a good road" up to Silver Lake. Whitney (*ibid.* 601-602) elaborated for us somewhat:

"It was a motley yet merry sight to see them come; wagons loaded with camping outfits, bedding, provisions and human beings of all sizes and ages, from the tottering, silver haired veteran to the toddling or nursing child; wending their way by different routes toward the place of gathering, greeting with glad faces and happy hearts friends and kindred along the way. . . . Little dreamed they, as they laughed and chatted, shook hands and congratulated, talked of old times at Kirtland, Nauvoo and Winter Quarters,

spoke of their past toils and trials in subduing the desert, or of the glorious time they anticipated having in the mountains, that ere they returned therefrom news would come that should cause the ears of all who heard it to tingle."

In the group were Col. Chauncey W. West of the Weber Military District, Captain Ballo's band, the Nauvoo, Springville and Ogden City brass bands and the Salt Lake City and Ogden martial bands. "Nearly twenty-six hundred persons with about five hundred vehicles and 1500 animals -- horses, mules, oxen and cows -- composed the cavalcade."

When President Young addressed them on the evening of the 23rd, he recounted "the mercies of the Lord in delivering them from their enemies in the past, and in bounteously blessing the land which they inhabited." Two American flags swung to the breeze on the two highest peaks near the camp.

The following day was the glorious, native holiday, July the 24th. At noon four grim men sought the tent of Brigham Young. Smoot, Rockwell and Stoddard, travel stained, had reported to the U.S. Postmaster at Salt Lake, Elias Smith, that authorities in Independence had refused to deliver the west bound mail -- an army was well on its way to Utah.

Winslow, Jr. gives us his version of the day:

"1857, July 24 -- very cold in morning the camp (Cottonwood Canyon) arose at the sound of the bugle. After breakfast we was called to prayers as usual after prayers the several Bands of music was marched down to the lake some 2 hundred yards from camp we had firing of canons the assembly then marched to the President's tent where we had some comic songs and some few speeches by different men we was dismissed for dinner and then after dinner went to dancing on floors made for that purpose 40 ft. long 20 ft. wide. I with my cousin O. Badger went to some Lakes 2 miles from camp I caught a fish with 4 legs I brought to camp alive in my hand to day we heard the news from the States that 2500 troops were on the way for the valley to kill off the Mormons & dancing all night."

Winslow was a young boy during all the Missouri and Illinois trouble and could not be expected to think that the Mormons would ever be without trouble. In one part of his diary, he thought the Mormons would always have trouble because they lived so much different from most of the people of the world. "You can expect persecution if you are faithful to the Lord."

The history of Big Cottonwood Ward in Cottonwood Stake records very simply:

"1857 - Pioneer Day. Judson Stoddard arrived from Independence, Missouri, and reported that General Harney was on the march to Utah with an army for the purpose of annihilating the Mormons.

"1857, Friday, July 24 -- the people of G. S. L. City and vicinity celebrated the 10th anniversary of the arrival of the pioneers by a feast, near the head of Big Cottonwood Canyon. While the festivities were going on, Abraham O. Smoot and Judson Stoddard arrived from Independence, Missouri, without the mails, the postmaster there having refused to forward them. They reported that General Harney with 2,000 infantry, and a proportionate number of artillery and cavalry, were ordered to Utah." (Ch. Chron, Jensen)

Dr. Hunter, who put considerable time on this particular phase of Ogden's history, writes of this event (ibid. p. 128):

"The celebration of July 24th, 1857, was noteworthy as a ten year interim since the coming of the Saints to Utah. The Legislature of 1882 had set aside this July date as a holiday. The ten year advance of Utah was to be highly honored in a state celebration in Big Cottonwood Canyon.

"On July 21, 1857, some eighty people of Ogden left this growing northern city with 2 bands, gay banners and food laden wagons and buggies for Salt Lake City. President Lorin Farr, Colonel Chauncey W. West, Adjutant F. A. Brown, Capt. James Brown, Aaron Farr and other prominent men with their wives and families reached Salt Lake City before night fall and made bed in wagon boxes for those who could not find sleeping space in homes of the capitol. At early morning the Ogden City Band vied with the martial band in arousing the people of Salt Lake and helped the military men in their well drilled marching. On the eve of July 22nd, Lorin took some of his friends to have supper with his father and mother, Winslow and Olive Farr, who lived in Big Cottonwood. The next morning some 3000 Latter-day Saints followed their great leader up to Silver Lake for the celebration. A joyous evening of song, music and drama was held about a great bonfire, to break up to group around smaller fires near tents and wagons.

"July 24th was indeed a memorable day. A happy program had been carried on through the morning with song, band numbers, raising of flags, saluting of the First Presidency of the Church - When four horsemen rode into noonday camp. With solemn faces Orin Porter Rockwell, Abraham O. Smoot, Judson Goddard and Elias Smith carried information that federal troops were headed for Utah. The camp was immediately advised orderly to return to Salt Lake. The Weber group were counceled to stay in Salt Lake until Sunday for ultimate instructions. Governor B. Young called a council of leading citizens including the Weber leaders with Lorin Farr and with prayer and discussion, determined to resist the coming of the troops into Deseret. On July 27, early Monday morning the Weber group, with silent bands, took their homeward journey. Each group and wagon buzzed with discussion of how best to protect their homes and families and make sure of their religion and freedom."

Brigham Young, in calm dignity called to General Daniel Wells and asked him to state the facts as brought from Independence and Laramie. "Make no comments, just give them facts as they knew them." This the General did and also detailed the manner and order for their leaving on the morrow. A council had been held with Church leaders before any news had been conveyed to the celebrating groups; they were informed when they assembled for evening prayers.

When Lorin and the major portion of his party left for Ogden on Monday the 27th, the group went as a procession, more funeral-like than holiday participants.

Brigham's stinging words ran clearly in Lorin's mind as he journeyed homeward. His stop at Centerville was quiet, questions were answered and the usually jocular leader was deep in meditation. He couldn't forget, "Liars have reported that the people have committed treason, and upon their misrepresentations the President has ordered out troops to assist in officering this Territory. If those officers are like many who have previously been sent here; and we have reason to believe they are, or they would not come where they know they are not wanted, they are poor, broken-down political hacks, not fit for the civilized society whence they came, and so they are dragooned upon us for officers. I feel that I won't bear such treatment. . . . This people are free; they are not in bondage to any government on God's foot-stool. . We have transgressed no law, neither do we intend to do so; but as for any nation coming to destroy this people, God Almighty being my helper, it shall not be."

Lorin discussed these thoughts with his family and counselors. He called a special meeting of his Stake officers and bespoke temperance, prayer and patience. Brigham Young did not resent his being deposed as governor of the state nearly so much as having soldiers in great companies come in their midst. He knew from experience what and how soldiers could be trusted. The cry was "exterminate the Mormons" from the eastern coast to Illinois, and the President of the United States was leader in the movement! An army to subdue them for what? And why? All the old fears came back to those who had lost one home after another, from Kirtland to Winter Quarters. "Patience and prayer" cautioned President Lorin. He thought the President of the U. S. might want only federal officers to dominate Utah, not any desire of extermination. Here was a young Moses responsible for a group of people from Ogden north, a territory many times greater than the Holy Land. And his leader, Brigham Young, was the center of an attack that spread across a nation in various degrees of condemnation and praise.

The New York and Boston papers were keeping the subject very much alive, as were the news writers in England. "Testimonies" from various oppressed Mormon wives (who did not exist for the most part) were printed throughout the land. To use but a few of them would require another column. The wives of Lorin Farr, stronger in love than many blood sisters, did all in their power to alleviate the burdens of their husband. The legality of polygamy had seriously concerned many leaders of the Church as it did Lorin Farr from the first. He made it a special study, starting in the days of Nauvoo when

the idea of "sealing" was one of the objects of building a temple. He concurred with the editor of the New York "Herald."

"There is no authority in the Constitution to justify an interference by Congress or the Federal Government with such an institution as polygamy in a Territory. It is as clearly without the pale of Congressional or executive regulation as slavery; if Congress may not pass a law to govern the one, it may not pass a law to govern the other; if the President cannot interfere to drive slavery out of Kansas, neither can he assume to drive polygamy out of Utah. Marriage, a civil contract, is essentially subject to the control of local, municipal or civil laws; the Federal Government has nothing to do with it, and Congress can make no laws defining in nature, altering its effect, or prescribing penalties for breaches of its obligations committed by people residing within a Territory of the U.S.

"Those, therefore, who assumed that Mr. Buchanan was going to carry fire and sword among the Mormons because they were polygamists, and to put down polygamy by force of arms, gave the President very little credit for judgment or knowledge of the instrument under which he holds his powers."

Such comment was the saner, unbiased judgment of the better element in the eastern United States.

But the army was coming, the real purpose was still unknown. Brigham Young did not intend to be murdered as his Prophet had been. He was not going to be led into some court, jailed, and shot down in treachery of the vilest kind. By resistance, Brigham was delaying for time to mellow the infamous letters of lying federal Territory officers and perjured testimony carried to the President of the States by the Drummonds and such.

When the elections for Territorial officers were held in August of this challenging year, a special conference of the people was held in the Tabernacle in G.S.L. City. What had been said in the different discourses before was emphasized again. Brigham Young rose before his congregation and gave one of the greatest talks of his life. Lorin Farr sat close to his leader and carried that fire back to the Weber Saints. Some of the words he repeated:

"They say that the coming of their army is legal, and I say it is not. They who say it are morally rotten. Come on with your thousands of illegally ordered troops, and I promise you in the name of Israel's God, that they shall melt away as the snow before a July sun. I have told you that if there is any man or woman who is not willing to destroy everything of their property that would be of no use to an enemy if left, I would advise them to leave the Territory. When the time comes to burn and lay waste our improvements, if any man attempts to shield his, he will be treated as a traitor. Now the faint hearted can go in peace; should that time come they must not interfere. Before I will

again suffer as I have in times gone by, there shall not one building, nor one foot of lumber, nor a fence, nor a tree, nor a particle of grass or hay that will burn, be left in reach of our enemies. I am sworn, if driven to extremity, to utterly lay waste this land in the name of Israel's God, and our enemies shall find it as barren as when we came here. "

There could be no turning back now. Only the intervention of Divine Providence could avert disaster. Many diaries and journals are replete with entries for these precarious days. Once again, a few notes from C.F. Middleton:

"1857 - Aug. 1 - Sunday - Heard that several companies of our boys have started out East to meet some soldiers from the United States and more preparing to start also.

"Aug. 22 -- I attended Battalion muster in afternoon.

"Aug. 31 -- Father went to Weber Valley with a load of green corn and melons to the Indians. (Brigham Young had declared he would use the Indians the Saints had so long befriended, to help in resisting the invading army.)

"Sept. 13 -- Sunday. I did not go to meetings from the fact that Father had wore off my shoes. (It was not uncommon for one pair of good shoes to be "Sunday" shoes for all in the family who could wear them.)

"Sept. 28 - Fifty men started out of this place today to fight the mob and 75 more ordered to start before daylight tomorrow. At night, I met with the company at C. W. West's house.

"Sept. 29 -- I saw our boys start early in the morning for the war-- I spent the days in part preparing to start for Salmon. (He had been called on a mission and his request to go with the "battalion" boys was denied.)

"1858 - April 11 -- Drove down to Box Elder City and we learned that all north of Salt Lake had to move South. Arrived in Ogden City about 3 o'clock - found all well. About 2/3 of the people gone south. "

We shall again refer to President Middleton's diary as his family moves south.

"4 Jan. 1858, page 6 - Journal History. (Every loyal Utahn should know this memorial. It forever stated that stand our citizens and the descendants of Lorin Farr should understand.)

MEMORIAL

"From the Members and Officers of the Legislative Assembly of the Territory of Utah to the President and Congress of the United States.

"GENTLEMEN: -- Your memorialists beg leave to represent that, at the last session of this Legislative Assembly of this Territory, Resolutions and a Memorial to the President of the United States were adopted and presented to him, which partially set forth our grievances and made known to the Government at Washington, our desires and wishes in regard to the appointment of the Federal officers for Utah. We have received no response to those documents, unless it is to be understood that the appointment of a full set of officers for this Territory, backed by an army to enforce them upon us-- as reported by common rumor to have been ordered and fitted out and sent to this Territory by the President--is to be deemed an answer. Certain it is that such an army is now invading our Territory, claiming to have been sent by the authority of the President of the United States.

"We now forward to you respectfully, to wit:--the President and each House of Congress, a printed copy of those Resolutions and Memorial, and if it is true that the army now menacing this Territory is at the instance of the President and by the authority of the Government, we request to be informed of the fact, and why it is so; for what reasons our Resolutions and Memorial are treated with silent contempt, and a hostile course pursued towards an unoffending people; why it is that our Eastern mails have been stopped and the communication between this Territory and the General Government cut off.

"If officers had been appointed and sent in accordance with the voice of the people, as ever should be the only course in a Republican Government, there would have been no need of an army's being sent here. Were the Resolutions and Memorial disrespectful, or defiant? Read them again, and see. There is not a word or sentiment in them that can fairly be construed to throw obstacles of any kind in the way of good men that might be appointed to rule over us; they simply express a fixed determination not to submit to the misrule of corrupt demagogues who are a disgrace to their time in endeavoring to create a disturbance between us and the General Government.

"Cannot American citizens, upon American soil, be heard in their own defence? Can they not petition the Parent Government, without incurring its hot displeasure? Are we to be sacrificed, because lying officials and anonymous letter writers will it so? And does the Government rely upon their false statements to base its action, and such action, to send an army compromising the constitutional rights--the liberties-- of free men? Are the horrid scenes of Missouri and Illinois to be re-enacted by the General Government?

"Are we to be robbed and plundered--our best men slain--and the residue again driven from their homes by merciless and infuriate soldiery under authority usurped by the General Government?

"Do you not know, Gentlemen, that when Government ceases to perform its legitimate functions to the people, and to protect them in their inalienable

rights, among which, as our fathers declared, are 'life, liberty, and the pursuit of happiness', and seeks to oppress and destroy, it becomes an object of dread--of terror--a foul disgrace to its name, and cannot expect the support, respect and esteem which should be its pride and are its duty to inspire?

"We appeal to you as American citizens who have been wronged, insulted, abused and persecuted; driven before our relentless foes from city to city--from State to State--until we were finally expelled from the confines of civilization (?) to seek a shelter in a barren, inhospitable clime, amid the wild savage tribes of the desert plain. We claim to be a portion of the people, and as such have rights which must be respected, and which we have a right to demand. We claim that in a Republican form of Government, such as our fathers established, and such as ours still professes to be, the officers are and should be the servants of the people--not their masters, dictators, or tyrants.

"To the numerous charges of our enemies we plead, not guilty, and challenge the world, before any just tribunal, to the proof.

"Are we mistaken in our views in regard to the policy and intention of Government? We hope that you will prove to us that we are. We ask you to reconsider the course that has been taken, to evince, by some act of returning justice, that you respect our Constitutional rights, and see whether it will not lighten the burden of oppression which you have inflicted. And that the people may have just cause to rejoice in and applaud--not condemn--your acts, withdraw your troops and give us a voice in the selection of our officers, thus proving to us your willingness to extend peace rather than war.

"True, this Territory is a part of the public domain of the United States, but how was it acquired? Did not the people of Utah furnish, at the call of the Government, an altogether unprecedented quota of troops to aid in the war then raging with Mexico, and that too under the most adverse circumstances? And did not the people settle this Territory, while it was still under the dominion of Mexico? And did not the Government discharge the 'Mormon' Battalion in an enemy's country, after a most toilsome march of over two thousand miles, without furnishing them the means to return? Your present acts would deprive of life and liberty those very men who so gallantly periled their lives for the common good.

"We do not charge the acts of his predecessors upon the present incumbent, but now restore unto us our rights in Missouri and other States, of which we were inhumanly robbed; reinstate and guarantee unto us the peaceful possession of lands for which you have taken and yet retain our money; bring to justice the murderers of Joseph and Hyrum Smith, who were massacred while in the custody of the law--under the pledged faith of a sovereign State; punish the assassins of Parley P. Pratt, who slew their unresisting victim beneath the portals of the court which had pronounced him guiltless; restore unto us our political, religious, and inalienable rights, that we may have reason to believe that you are our friends and not our enemies; execute justice and judgment upon the guilty, and spare the innocent; let truth, honesty, industry, love of right and liberty stand unmolested and protected by your acts, as they

are by the very genius of our loved institutions. Do that and you will do more towards rescuing our beloved country from its foul pollution and its fearful doom, than can be accomplished by endeavoring to destroy a people who, under the broad folds of the Constitution, deem it no sin to unite in worshipping God according to the dictates of their own consciences. Pay us a few hundred thousands dollars, which the Government honestly owe us for suppressing Indian hostilities and maintaining peaceful relations with the native tribes, instead of expending millions to deprive a portion of our citizens of 'life, liberty and the pursuit of happiness.' Try on the plaster of friendly intercourse and honorable dealing, instead of foul aggression and war. Treat us as friends--as citizens entitled to and possessing equal rights with our fellows--and not as 'alien enemies,' lest you make us such.

"You have never cherished nor fostered this as you have other Territories, though having more claim to your generosity, forbearance and protection. In 1856 we adopted a Republican Constitution and form of government and forwarded those documents, and census report and a petition to be admitted into the Union as a free, sovereign and independent State, but an unhallowed prejudice was so strong against us that our Delegates found no member of Congress willing to present and advocate our petition. Why not grant us admission, and thereby at the same time act justly and peacefully and wisely dispose of a vexed question?

"You have appointed, the newspapers state, a full set of officials for Utah from among entire strangers, and to do so were obliged to hawk about the offices from State to State, every honorable and principled man indignantly declining your appointments, until at length you succeeded in finding the requisite number from among the reckless, the drunken, the unprincipled, the dissolute, the houseless and penniless, who alone feel the need of the backing afforded by bayonets, and for this reason had far better remain where society is more congenial to their depraved and corrupt tastes. No doubt such is the character of the present appointees, for what other class would accept offices among a people where they well knew they were not wanted and hence had no right officially to be? All we have further to say of them is, they had better tarry with their friends, if they really have any.

"We claim that we should have the privilege, as we have the Constitutional right, to choose our own rulers and make our own laws, without let or hindrance. Examine our reports, our laws, our acts; they have ever been before the public--they speak for themselves.

"All we want is the truth and fair play. The Administration have been imposed upon by false and designing men; their acts have been precipitate and hasty, perhaps, through lack of due consideration. Please to let us know what you want of us, before you prepare your halters to hang, or 'apply the knife to cut out the loathsome, disgusting ulcer.' Do you wish us to deny our God and renounce our religion? That we shall not do.

"We are at the defiance of earth and hell to prove that we have done aught to offend the good.

"You have not extended to Utah so much as the customary usage of investigation, which would have placed in your possession the facts in the case. Do you wish us to permit a hireling soldiery to come into our settlements? If so, for what object? Is it to protect the citizens in their rights? That is needless, because those rights have never been in the least infringed upon in Utah, and we are far better prepared to protect ourselves than when we first settled in this Territory, while our young and healthy men were in the United States Army in Mexico. United States troops, acting in their legitimate capacity, are only sent to protect the citizens or suppress insurrection, never, in any case, to make war upon the people.

"We feel as competent to protect ourselves, as we have hitherto, and there is no insurrection to quell. That 'white heap' within our borders contains something besides meal; there are the deadly fangs to hold the innocent prisoners still, while assassins kill them. We shall not again hold still, while fetters are being forged to bind us. We have no confidence to believe the present a harmless demonstration intended for our good. The troops, which claim to have been sent by the Government, have openly said, from the time they left the Missouri river, and even before, that they were coming to destroy the leaders of our people, and that was their object. That has been their constant speech by day, and the burden of their songs by night. They have threatened to take our lives and to sport at pleasure with our wives and daughters. That is their openly avowed object, but woe to all who undertake to accomplish it. We trust, therefore, that you will excuse us if we do not entertain a very exalted idea of your humane (?) intentions in sending armies hither.

"Give us our Constitutional rights: they are all we ask, and them we have a right to expect. For them we contend, and feel along justified in so doing.

"We are aware that we have many enemies, and that they make a strong party against us. From them we expect no mercy. A large portion of them know that, if justice had its due, they would either be pulling hemp by the neck, or learning a trade in the confines of a prison. They roam at large in your community, are boon companions in your halls of business and of pleasure, adorn your circles of fashion and participate in your festivities, but there is a chord of right--of honesty--of integrity to the institutions of our country--of a love of freedom and respect for the rights of the weak and comparatively defenceless--that will yet thrill with emotion, vibrate through the honest heart and respond to the cry of usurpation, tyranny and oppression exercised upon an innocent people. To that we appeal, and trust that a stern sense of justice yet remaining among the worthy sons of patriotic sires will stay the suicidal hand of crawling sycophants and corrupt rulers, and not strangled in the halls of her own citadel, by those whose sworn duty it is to be her protectors.

"Withdraw your troops, give us our CONSTITUTIONAL RIGHTS, and we are at home.

Great Salt Lake City,
Utah Territory,
January 6th, 1858.

Councilors.

HEBER C. KIMBALL, President
DANIEL H. WELLS
ALBERT CARRINGTON
E. D. RICHARDS
WILFORD WOODRUFF
JOSEPH HOLBROOK
LORENZO SNOW
LORIN FARR
BENJAMIN F. JOHNSON
LEONARD E. HARRINGTON
WARREN S. SNOW
LEWIS BRUSON
GEORGE A. SMITH.

Representatives

JOHN TAYLOR, Speaker.
W. W. PHELPS
A. P. ROCKWOOD
J. C. LITTLE
DANIEL SPENCER
ALEXANDER McRAE
ORSON HYDE
J. W. CUMMINGS
HOSEA STOUT
JOSEPH A. YOUNG
H. B. CLAWSON
JOHN ROWBERRY
JOHN D. PARKER
REDDICK N. ALLRED
CHAUNCY W. WEST
JONATHAN C. WRIGHT
AARON JOHNSON
JAMES C. SNOW
PRESTON THOMAS
JACOB G. BIGLER
GEORGE PEACOCK
P. T. FARNSWORTH
ISAAC C. HAIGHT
JOHN D. LEE
ISSAC BULLOCK.

Officers of the Council

LEO HAWKINS, Secretary

Preparations for the great exodus went on feverishly during autumn and winter. All plans were discussed to closest detail. The exact route of the expected army was not known at first. Many expected the invasion from the north. From the history of Weber Stake we have a pertinent paragraph:

"In October, 1857, a company of militia, under the command of Chauncey W. West, went north to watch for the Johnston army, a report having been circulated to the effect that the army was marching down Bear River in order to reach Salt Lake City in a round about way. The militia, of which Christian J. Larsen was one of the men, left Ogden October 19th and marched through Cache Valley into Marsh Valley, but finding no enemy the boys returned by way of Malad Valley and Brigham City and arrived in Ogden, November 2, 1857.

"A few days later, the same company of militia left Ogden according to order, for Echo Canyon, where they, together with other military companies, engaged in drills while watching the movements of Johnston's army until December 3, 1857, when they returned to Ogden."

From Journal History:

"1858 - On the 10th of March, 1858, the first brigade of Weber County militia was organized, with two regiments. Chauncey W. West, brigadier general; Daniel Gamble, brigadier adjutant; Col. Walter Thomson, quarter master; David Moore, Colonel First Regiment; B. F. Cummings, Col. Second Regiment.

"This was the great year of the exodus of the community south, in consequence of the coming of Johnston's army. Weber County and indeed all the counties north of Provo, were evacuated, but few of the settlers remaining. In the fall, peace having been effected by the conference between the leaders of the community the commissioners sent out by the President of the U. S. the people began to return to their houses.

"When the Saints left Ogden to move south, three companies (ten in each) were in the town with orders to burn the property in case the soldiers on their arrival should show hostilities. Christian J. Larsen had charge of one of these companies."

Before Lorin Farr let his Weber group out of Ogden, he had instructed all the men to put in full crops of all possible nature. He would appoint sufficient number to care for irrigation and use the torch if necessary. To a direct question years later he replied, "No, I did not believe the soldiers were sent to exterminate us. Many of them came from the same heritage we had; they came because they were sent and didn't understand very much

why they were coming. Many of them later proved this when they stayed in Utah and some joined the Church. Brother Brigham gave us the plan how to meet the army, and that is what we did."

A day by day of C. F. Middleton's reactions follows:

- "1858 - May 6 - Father and Mother and myself start south.
7 - Down to American Fork and camped
8 - Drive near Springville
9 - Drive to Payson
10 - Unloaded our wagons at Nathaniel Howes
11 - Drive to Provo bench (upper level) and camped
15 - Drive to Day Creek near Lehi City
(He was looking for a permanent place to stay, if worse came to worst.)
16 - Hunted most of day for our team around about five miles and camped near Battle Creek (Pleasant Grove)
18 - We spent part of day in looking around, the rest in grubbing some brush off of a garden spot.
19 - We plowed over garden spot
20 - Harrowed and planted part of our garden
21 - We moved about a mile & half from town on a good feed for stock.
22 - Went to Kanion after wood
1858 - May 23 - (Sunday) I helped to grind a sythe, hunted up a yoke of oxen and cut grass to take with me north.
24 - Started for Ogden City - Drove to American Fork and stayed all night with Bro. Loid (Lloyd)
26 - Drove to Salt Lake City before breakfast - loafered around town till sun down and drove out near Hot Springs & camped in a stone house
28 - Drove into Ogden before breakfast, loaded our wagons. Stayed all night with guard in W. Stewart's house.
(These efficient and honest guards were the unsung heroes of this period. They watched by day and night, challenged every distant dust cloud or crack of twig and traded to being sentinels at convenient cliff look-outs.)
30 - (Sunday) - We drove to S. L. City & took dinner with S. W. Browning
June 1 - Drove to our camp near Payson
3 - Father & I took a walk over to Bro. Tanner's (of Ogden)
4 - Helped cut some hay to cover sheds
7 - I & Clif (Browning) water our garden
3 - We cut & hauled some grass & willows for shanties
(There were thousands of Saints now in Utah County in covered wagons - furniture sufficient for barest needs. Water, only at streams and a few precious wells. Lorin Farr dug for wells and artesian water within first three days. Some good wells were piped and have remained to this day.)

- June 11 - Worked at making shanties
 12 - at night stood guard
 13 - (Sunday) I spent the rest of the day home - about noon we saw a band of Indians running their horses over the range. We took our guns & went out & gathered our cattle & horses up. The Indians said they was hunting rabbits. (The Indians were daily in evidence and some of them violently opposed to so many white people over-running their favorite feeding & hunting grounds.)
 15 - Clif & I hauled a load of fire wood. At night we had a little dance.
 16, 17 - Raining - We had another dance on the ground
 21 - Repaired the fence. At night stood guard
 23 - After sunset, I took a walk up to Payson & was treated to a dram of liquor by Pres. C. W. West (C. F. M. had a bad cold)
 24 - I took a walk up to Payson & looked at our garden. President Farr visited our camp. (Lorin Farr visited part of his camp each day. Captains reported to him and he, in turn, reported to President Young or his counsellors, now residing in Provo. Many of Weber's campers were in Provo River bottoms and other places were being sought for their better health.)
 26 - Drove to . . . S. L. CITY where we saw the U.S. Army pass through - drove to Centerville & camped
 27 - (Sunday) We drove to Ogden & put up at John Galleher's house.
 28 - I took a walk to my farm - found most of the land planted by the Detail, about two acres of volunteer wheat, plenty of weeds - helped Clif plow part of his lot
 July 1 - We went over Ogden & cut hay. . . We was notified to attend roll call at sun rise tomorrow morning.
 2 - We attended roll call - I cut some weeds - plowed. Cut some corn - Word came for all to return home
 4 - Started for Payson
 5 - Drove to Provo City & camped
 6 - Reached our camp about 10 o'clock morning
 7 - Fixed all wagons for going home
 9 - A man drove up my ox out of his field & charged me 50 lbs. flour damage. We drove American Fork put our stock in a pasture for ten cents per head
 13 - We arrived in Ogden City"

This portion of President Middleton's diary is similar to many other records of this time. Hard work and unexpected hardships most every day, but with it all, time for laughter, dancing and always camp prayers at morning and night. Some have mentioned the visits of Lorin Farr to their particular wagons, more frequently than did C. F. Middleton. Chauncey W. West was billeted near the Payson encampment and was their direct spiritual advisor.

Young Winslow, Lorin's brother, gives us another intimate view:

"1858, April 1 - I started (from Ogden) for Echo Canyon together with about 3,000 more to keep the army back till the people moved south. I was out 8 weeks & during that time did not see one soldier the Army is quite still at present.

" May 22 - I started for home we camped on the Weber on the morning of the 23rd - with 3 more & myself made a raft on the river & got wrecked I lost my boots & socks & had to walk home barefooted the distance of 40 miles - we got to city on the 25th the people pretty nigh all gone when we arrived I then went south to Lehi I then farmed some through the season the people have all moved back on or by the last of July. The army has got in Cedar Valley, everything is peaceful at present (Winslow would often date a sentence and finish the paragraph several days or months later.)

Lorin Farr made trips to Weber County almost every two weeks, when he was encamped in Utah Valley.

But for those not too conversant with our state history a few words more may suffice to carry on our life of Lorin Farr.

The first friend to come to Utah with an federal authority was Captain Van Vliet. He was looking for forage and fuel in Utah- he was informed any Federal officer would be welcome but no army would be permitted in the Territory. A few weeks' stay convinced this Captain of the Saints sincerity and determination. The Captain returned to Washington and made a favorable report in presenting Utah's case. Despite this intervention the army was on its way and was met by Van Vliet - he advised that no army try to enter Salt Lake! Governor Young declared Martial Law in Utah, ordered the militia to resist any army and preparations were made to resist at Echo Canyon where the road lies between deep cliffs. Lot Smith and an experienced foraging force were sent out to harass and delay the army as long as possible. Colonel Alexander crossed Territory lines and battle seemed imminent - Alexander was carrying out orders by his military superiors. Johnston, who took command of Federal troops, met a disastrous winter. Indians ran off many Army cattle, "Mormon" scouts had destroyed trains of supplies, burned forage grass. The severe winter aided Utahns further, as cold killed off oxen and horses and "froze in" the army at Black's Fork. With the mediation of one of the Saints greatest friends, Colonel Thomas L. Kane, in Washington and the coming of Governor Cumming, a way was opened up for conciliation. "Seeing the deserted homes, watchful men with ready torches and the steady stream of unconversant Saints on their way South, convinced Governor Cumming that troops were not necessary, as well as being an outright menace. It was later agreed to have the army pass through Salt Lake City and camp some forty miles south. June 26th, 1858, General Johnston and his army passed through G.S. L. City and three days later founded Camp Floyd (named after the Secretary of War). President Buchanan issued a "pardon" to the "Mormon" leaders, as a means of covering up his censured blunder. It was time for peace in Utah.

That the "Mormons" were alert to their opportunities is apparent from a few instances found in Gore's "The Utah Expedition". Major and Russell's trains, some 6 in number were sandwiched into a nine mile long column as a protection against Indians. "This arrangement was fatal to the contractors oxen because they could not find sufficient grass to sustain them. . . . Ten miles from Camp Winfield, Stephen Raunchberger and nine men were herding some nine hundred oxen and a few mules. Porter Rockwell and 75 Mormons had swooped out of the mountains and driven the animals off. "

On October 4, 1857, Lot Smith and group of Mormons, came upon Major & Russell's Trains 21 and 25 at Simpson's Hollow on the Green River and captured the bullwhackers and heavy laden trains. They let the bullwhackers have their own outfit and set fire to the wagons. Smith and his men rounded up the cattle from three trains. "Not long afterward a herd of seven hundred was driven into Salt Lake City. The Mormons had burned 399,000 pounds of provisions, which included 2,270 pounds of ham, 93,700 pounds of bacon, 1,400 pounds of sugar, 13,333 pounds of soap and 167,000 pounds of flour, enough to last the entire army of Utah three months." (From "Empire on Wheels", Settle, pp 17 - 20)

A further note of interest is presented by Settle (ibid, p. 20):

"At Camp Winfield, Colonel Alexander ordered an advance toward Salt Lake City along a route recommended by James Bridger, who was acting as guide. This was by way of Soda Springs, on Bear River, and into Salt Lake City from the north. Although the route was about a hundred miles longer, it was thought that the Mormons had not burned the grass upon it. "

You will recall, this is the route that Lorin Farr anticipated and Chauncey W. West took his men to guard.

In 1860, bills for losses from the U. S. Utah Expedition netted \$493,533.01. One item alone 1,906 oxen, amounted to \$84,245.50, and the three burned trains referred to above, amounted to \$72,000. Contracts for the Major and Russell trains carried 4,525,913 pounds of supplies, all billed for Utah. Is it any wonder certain supplies were sold in Salt Lake for less than their actual cost of produced in Utah?

For a conclusion to one of the most interesting periods in Lorin Farr's life, we shall have Lorin himself give direct interview, as reputed by E. W. Tullidge in his "Histories of Utah," pp. 30-32., Vol. II.

"I received instructions from President Young to move the people of Weber County south; but previous to the move I took Bishop Chauncey W. West down and we selected a location west of Provo, between there and the lake, and the greatest portion of the Weber County people located on these bottoms. I came back and directed the People of the various wards, organized them under their different heads and commenced the move south. Before the 1st of May nearly all of Weber County were down on the Provo bottoms which

we had before selected. Some made their quarters in wagons, tents and wickiups, built of long canes and flags. In many places the cane houses had the appearance of villages. Here on these bottoms the bulk of the Weber County people located themselves for two months, having commenced the 'move' early in May; some, however, went farther south.

"Before leaving home I put in all my crops and raised as much wheat that year as I had done in previous years. A few others also put in grain before they went but most of them expected never to come back, thinking the community was about to make an exodus from Utah to some place not then chosen, similar to the exodus which they made from Nauvoo to these mountains under President Young's leadership. So a number of men were detailed to stay to burn out homes, leaving every settlement of Weber County in ashes, and the country as desolate as it was before the arrival of the pioneers. This was certain to be done throughout the entire Territory if the Peace Commissioners sent out by Buchanan failed to accomplish the terms of the treaty and Johnston's army reopened hostilities after obtaining a foot-hold in the country.

"So all was dark and uncertain when the people of Weber County left their homes; but I had faith in our speedy return, and said to my family, when our wagons stood at our door ready to start, 'In two months we shall come back again.' With this conviction I had planted my crops and I left two men to take care of them and my premises.

"There were about three or four thousand of the people of Weber County camped on the Provo bottoms. As the summer came on the weather became oppressively hot, the water was bad as we had to dig holes to get water, and the people began to complain of sickness. The feed had also been all eaten off by the cattle, our cows dried up, flies were very bad in tormenting our cattle and it was with great difficulty that we controlled our stock from running off.

"I saw that something had to be done at once in moving the Weber County people from the Provo bottoms, or much suffering would naturally ensue from their condition. So I gathered up my stock on the 1st of July and set about moving the people back to Weber County, setting the example with my family. Having made my arrangements to return I went to Provo City where President Young and his counselors, Heber C. Kimball, and George A. Smith were temporarily located, Provo City being headquarters of the Church during this exodus. I informed President Young of the conditions of the people on the Provo bottoms and asked if he had any counsel for the Weber people; I also told him of my purpose to return to Ogden with my family unless otherwise directed by him.

"After reflecting a few moments he replied, 'Yes, Brother Farr; I want you to go and tell those in the Provo bottoms and all from the north to go back as quickly as they please, and if any of them question the authority say that my cattle are gathered up and that I am going to take a portion of my family and start for home this night.'

"President Kimball who was with him said it was the first he had heard of President Young's intention and he was overjoyed at the word to return home. This was at about five o'clock in the afternoon of the 1st of July.

"I returned to the Weber County people and sent the word around to all I could that night. Some were so surprised that they questioned the message. I told them they could do as they pleased, that my cattle were gathered up and that I was going to start with my family in the morning.

"On the 2nd of July, I took a portion of my family in my carriage and started for Weber County, having left orders to have every family notified to return home. I arrived at Ogden on the fourth of July, just two months to a day from the time we left, and found my crops in a flourishing condition, and my buildings and premises well taken care of.

"The Weber County people who left their homes expecting never to come back, commenced their homeward journey on the 3rd of July, most of them coming right away, while others came scattering back at their leisure, not having put in crops, reaching home in the fall. Others never came back but remained in the south and settled in Utah County and Juab County."

With the coming of the Army, the peace and serenity of the Mormon community was forever changed. Influences from the outside would gradually affect the civic life and, in turn, become problems for the church to meet. With the Army came outside governmental appointments, and constant adjustments were to be made by the people, as the industrial centers expanded with "Gentile" capitol. "Strangers" came to the cities and immediately courted local patronage. An example of such a man who came to Ogden was Fred J. Kiesel who established a thriving trucking business until the railroad supplanted its usefulness. Lorin Farr welcomed such men and made friends of them as soon as they proved their worth. (Lorin endorsed Fred J. Kiesel for mayor, which office Mr. Kiesel honored from 1899 to 1891. When I worked for Mr. Kiesel in the early 1900's, Mr. Kiesel showed me a picture of Lorin Farr on his desk and said, "Next to Brigham Young, he is the greatest pioneer of them all. Try to be like him.")

CHAPTER TEN

FROM A TOWN TO A CITY

When the Saints came home from the South, dozens remained in Utah County and made their permanent homes in Provo, American Fork and Lehi. They were "tired of moving" and enjoyed the promise of the southern county. With the vigor for which he was known, Lorin Farr called his people together and took inventory of crops, population and prospects. He outlined the work to be done, districts to be further colonized, canyon roads to build, canals to be built and what industries should be welcomed. Lorin was experimenting with wheat, flax, salt, woolen goods, corn and fruit trees. He made lime and sulphur, cured his own storage. His barn held hay for forty head of stock.

On December 20, Sunday, 1857, in the S. L. C. Tabernacle, Heber C. Kimball made these remarks:

"Bro. Lorin Farr came up to see me a few evenings ago and he said he had raised a crop of flax; it was not thought to be much, but he went to work with his men and gathered it and retted it. He has dressed it and has got an even one hundred pounds of beautiful flax, as good flax as he ever saw in the States, and good lent on it, better than he ever knew there. How much will that hundred pounds of flax make when dressed, It will make about one hundred and 25 yards of good cloth; a pound will make more than a yard. . . ." (Journal History)

These experiments pleased the Salt Lake brethren and kept Lorin in close council. The army was still in the Camp Floyd encampment and was a vital topic of conversation and executive council.

In the Journal History of November 12, 1858, we read:

"1858 - Nov. 12 - In the evening Daniel H. Wells, Orson Hyde, George A. Smith, Ezra T. Benson, Wilford Woodruff, Wm. M. Wall, G. J. Stewart & Lorin Farr were with President (B. Young) in his office. Bro. Wall stated that he had a conversation with Captain Wolfe of the army, who stopped at his ranch in Provo Canyon two weeks ago and asked Wall if he was a Mormon. He replied he was. Wolfe remarked, 'Kind of a half Mormon, in and out, I suppose,' and gave Wolfe a friendly tap. Wall replied, 'I am a Mormon, head, neck, & heels. I believe all their principles and try to practice them.' 'What', said he, 'polygamy and all'? 'Yes, sir', said Wall. 'How many wives have you,' asked the Captain. Wall answered, 'If it was any of your business, I would tell you but I'll tell you anyhow. I have three wives, twelve children.' 'Well, what will your children think of you when they arrive at years of maturity and realize you have raised them by different mothers, they will, no doubt look upon you with disgust.' Wall

replied, 'Captain, it is not so and you must not be offended at my plain way of talking to you. My children grow up, I educate them, love and respect them and acknowledge them and their mothers and make them honorable in the world, and they love and honor me in return; they realize that I have educated, taken good care of and protected them amidst the opposition and persecution of the whole world and they look upon me with pride and satisfaction. It will not be so with your children, for I have no doubt, but what you have children in Leavenworth, in St. Louis and other places where you have been located. By and by, your children grow up and you have occasion to visit some of these places, and perhaps ride through at the head of the army; the mothers of your children see you and tell her children, as you pass, that there is their father and at the same time inform them that they must say nothing about it for their life.' The Captain said he was damned if it wasn't so, but he hadn't looked at that way, " etc.

"Meeting of brethern called to discuss matters brought up by the visit of U.S. Attorney Wilson and Gov. Cumming in the morning. "

On the following evening, November 13, 1858, the members of the Council of Legislature were asked to meet in President Young's office at early candlelight. Complying were Lorenzo Snow of Malad and Box Elder Counties; Lorin Farr of Weber; Daniel Wells, Albert Carrington, Wilford Woodruff and F. D. Richards of Salt Lake County; George A. Smith of Iron County; and Benjamin F. Johnson of Utah County - They met to discuss business portent of next legislature - to meet in S. L. City and adjourn to Fillmore.

General Johnston was a very much disappointed and disgusted man. He had not arrested Brigham Young and he had no excuse of taking Utah (including Nevada) under martial law. There was no rebellion to quell. His plans for annexing the west to the forthcoming Sourthern States domain died still-born.

From the Journal History, 1859, we take this pertinent bit:

"Friday, Jan. 7. The day was clear and fine in G. S. L. City.

"George A. Smith was at the President's Office in the afternoon, James H. Glines was present. He gave the president a relation of affairs about Camp Floyd; he said that at the time Pres. Young was subpoenaed to attend court, Gen. Johnston had everything prepared to come to this city to enforce the law, as it was generally expected that Pres. Young would refuse to attend the court.

"Gen. Johnston had wagons loaded with 30 days rations, filled shells, got up their artillery horses and made every preparation to come in small parties with the intention of surprising the Beehive castle and storming it, and if they could not get Brigham that

way, they intended to storm the city. These rumors were from the subaltern officers and newsmongers. The brethren in Cedar Valley sent an express to this city with the news and in a few hours after, it was known all over the camp, that he he was gone, which produced considerable consternation and in a short time the news reached camp that Gov. Cumming had ordered the Nauvoo Legion to be in readiness for any emergency and that Attorney Wilson had refused to prosecute anything that transpired previous to the reception of the president's pardon and that ex-Gov. Young had signified his intention to appear in court, if legally required. On the receipt of this news, the most rabid Mormon-eaters became chop fallen and Gen. Johnston * came out upon his officers and wanted to know what the hell they meant by creating all this fuss, what they got all the animals up for and filled all these shells for.

"In the evening Pres. Young was in his office, present, Geo. A. Smith and Lorin Farr, Daniel H. Wells has been to see Hartnett, and talked to Forney and then went to Gov. Cumming at his house, accompanied by Hiram B. Clawson."

As long as the army remained in Utah, the people were in constant strain. Several attempts and plots were planned for the capture of Brigham Young. One such attempt to get President Young by soldier capture was reported to Governor Cumming and his aid solicited. The Camp Floyd officers were greatly surprised when the governor refused to assist and ordered them back on their own grounds. "They will not take President Young to Camp Floyd for any trial. When you have a right to take Brigham Young, gentlemen, you shall have him without creeping through walls. You shall enter by his door with head erect as becomes representatives of your government. But till that time, gentlemen, you can't touch Brigham Young."

On March 1, 1860, General Johnston left his troops at Camp Floyd, discharging some, who came to the cities, spent their savings and added greatly to the moral problems of the district, especially G.S.L. City. Johnston lost no time in taking a position for the Southern states in their rebellion and was killed at the battle of Shiloh. A year later, 1861, Camp Floyd was abandoned. Also in May, 1861, one of Utah's noblest friends, Governor Alfred Cumming, retired from Utah for his Georgia home. He felt the strong and fervent patriotism of the Mormons for an anti-slavery policy and left them as friends for his southern home and affiliations.

Lorin Farr conversed with Governor Cumming many times and stated, soon after the Governor left the state, that he was one of nature's noblemen.

It appeared that the army had gone for good when the Civil War gave Secretary of War Edward Stanton (bitter enemy of the "Mormons") another chance to billet a group of soldiers on Utah. Volunteers from California and Nevada on their way to fight for the North were stopped at S. L. City under

* Historian Jensen tells us that Johnston had never visited Salt Lake City since the day he passed it on June 26, 1858, and avoided it the day he left (March 1, 1860)

Colonel Patrick Connor. He made camp on the eastern foothills of Salt Lake and called it Camp Douglas for Stephen A. Douglas. As Lorin Farr remarked, "We can't seem to shake that man off." (He remembered the early friendship and the subsequent bitterness of Douglas while at Nauvoo because he could not command political support of his own choosing.) This same Connor took pride in misrepresenting the "Mormons" to the government and eastern papers. He got out a page called "Utah Vedette" November 20, 1863, to attack the Latter-day Saints. His influence was considerable as missionaries learned when they went east.

Despite their federal and soldier troubles, the Church was growing and Ogden had more than its good share. Church loyalty was at a high mark, though some members suffered under the false attacks and succumbed to various forms of apostacy.

"Feb. 10, 1861 - Conference in Ogden Tabernacle. A High Council was appointed at close of afternoon services by unanimous vote of people present... Elders Taylor, Woodruff and Farr ordained 12 brethren as a High Council. They ordained 6 of the High Priests who were Seventies. A list was presented to Pres. Young to select from it the High Council. Out of 16, he nominated but 6 of them, and Elder Farr selected other six." (J.H.)

An example of unrest and apostacy is herewith shown:

"Feb. 20, 1861, Wed. - Wilford Woodruff writes -- Elder John Taylor and I met on Sunday for Conference in Ogden, 1200 people present. Stayed with Pres. Farr. On Monday, Bishop West drove us to South Weber in a sleigh, not a large assembly of Bishop's and Elders from surrounding country: heard Bishop Richard Cook and his new prophet (Joseph Morris) speak an hour and half in maintaining his calling as the 7th angel. Elder Taylor and myself then occupied another hour and half and then cut off Bishop Cook and 15 others from the Church, organized the remainder, appointed Philo Allen to preside over them, united them with Ogden under care of Farr and West, then returned to Ogden." (J.H.)

Despite the harrowing events with challenging federal officials and an unfriendly army but few miles away, President Young, temporarily relieved of his governorship, spent more time in fraternizing with his district leaders, discussing church matters and the resolution to Congress regarding statehood.

"Sept. 12, 1861 - President and party took a trip to Ogden. Pres. B. Young and lady, D. H. Wells and lady, G. A. Smith, Bp. E. D. Woolley and lady, Elders T. W. Ellerbeck, G. D. Watt, B. Young, Jr., Geo. W. Thatcher and lady.... company dined at Christopher Layton's, Kay's Ward.... stayed all night in Ogden where serenaded by martial band....

"President and Company preceded to Willard, Elders L. Farr and C. W. West accompanying. Met by E. T. Benson, Judge

Peter Maughan of Cache Valley. Saints addressed by B. Young, D. H. Wells and others." (J.H.)

Lorin Farr had some of his best visits with Church officials on these visits and availed himself of every such opportunity.

No matter received more attention than the State Constitutional Convention. Several years were put into its preparation - to develop in its entirety would require another volume. As early as 1851 the subject was studied and the Resolution to Congress was passed in January of 1853.

On January 6, 1862, a Memorial was sent to Congress of the United States for admission into the Union upon an equal footing with the original States, having first laid said Constitution before the people for their ratification or rejection. Delegates from Weber County were Aaron F. Farr, Lorin Farr, C. W. West, Jonathan Browning, James McGrow and Crandall Dunn.

Each of these men was asking to be allowed to join the Union, now in distress, for which their ancestry had given their lives and came to America to enjoy. Whose parents more illustrious than theirs? Indeed, it would have been difficult to find so large a group in the Civil War states who understood the meaning of liberty and freedom as did the misunderstood Latter-day Saints.

President Buchanan had approved a bill for the organization of Nevada out of Western Utah on March 2, 1861 and the first article of this Constitution was to define Utah's boundaries and propose its name (Deseret).

We must note that another judicial mind of the Vermont family was delegated to represent Weber along with Lorin. This was the brother's first official companionship of Aaron in state matters with Lorin but by no means, the last.

March 19, 1862 - Election Returns:

	For Constitution	For Gov. B. Young	For Lt. Gov. Heber C. Kimball
G. S. Lake	2569	2569	2539
Weber	897	897	897
Utah	2309	2309	2304

"There was no doubt in the people's minds who they wanted."

There were important matters to attend around home for Lorin Farr. The country was being nicely spread out and roads made to Ogden as center. In 1850, March, Plain City was settled, Lorin Farr indicating the site and the land to use. It was easy to designate the roads as all lots were measured to the square.

An event in which all Ogden was interested was the arrival of the Pony

Express. Each first rider had started from the west and the east on the same day, April 3, 1860. The packet starting from Sacramento arrived in Salt Lake City on March, the 7th, and the St. Joseph packet arrived the following day. A new era had been successfully opened, augmenting the more picturesque Stage Coach all through the west.

In July of 1860, Smithfield, in Cache County, was attacked by Indians and two settlers, Ira Merrill and John Reed, were killed, along with two Indians. The Ogden Militia was dispatched but found no Indians for any further skirmish. Each sortie of this nature, took many fathers and working men from their homes and farms and the church and city cooperated in the care of the wives and children while their men were gone.

Almost daily the Hand Cart companies came to Utah and many were diverted to Ogden and Cache County. This meant especial attention on the part of the Stake presidency and the respective bishops. When they had their own work done, there was plenty left to do to look after newcomers and the sick.

Before I take up some of the more personal matters of Lorin Farr, I shall present a few activities which reflect the times and the importance of the man.

"Dec. 10, 1862 - Governor Harding delivered his message to the Legislators at 2 p. m. and produced quite a sensation." (Deseret News.) The speech starts out 'Office seeking being one of the most unpopular and disgusting things to which men can turn their attention in this Territory....' etc."

It was not nor intended to be a compliment to legislators representing their various regions. A committee was appointed by the Speaker, consisting of Mssrs. Lorin Farr, Taylor and Woolley, to wait upon his Excellency, the Governor, to inform him of the organization of the Legislative Assembly.

Visitors

"Sept. 1, 1861 - Two sons of Sidney Rigdon called on Brigham Young. Report of President Young's visit to Cache County. Put up at Ogden in various homes. 'Kindly entertained for the night by President Farr, the family of Bp. West, Judge Farr (Aaron) Elders McGaw, Hammond, Ballantyne, Capt. Brown and others'." (J. H.)

That the party was a large one but still a good average traveling party for the times may interest you. The report shows the following:

	<u>People</u>
Pres. B. Young, family and clerks, 7 carriages	30
Pres. Heber C. Kimball	4
Elder Taylor	6
Elder Woodruff	3
Elder Smith	2
Elder Rich	2

Elder L. Snow	5
Elder F. D. Richards	4
etc., etc.	5

Total 121
Carriages 32

We have but few speeches left of Lorin Farr but we do have record of his abilities on many occasions. As stated, he was more or less the master of the shorter speech and people were often heard to say, "Well, that's good, President Farr's speech is never too long."

One such speech was reported by the Deseret News for July 4, 1863,

"The Mayor then delivered an eloquent address, in which he referred to the happy times when our nation was one and undivided - he reviewed the causes of the fratricidal war now raging in America, congratulated the people of these mountains on the peace, prosperity and happiness we enjoy and exhorted the people to continue to be loyal and prove themselves worthy of that peace and liberty which has been secured unto us by our Revolutionary fathers."

On September 30, 1863, Ogden's first colonizing citizen and noble leader Captain James Brown "was killed in a painful accident while feeding a sugar cane mill. . . . He gathered with the Smiths in Nauvoo in '42 and remained there until the exile of '46." This funeral was one of the saddest Lorin Farr ever had to conduct. One of Ogden's great crowds was present at the Tabernacle, attended by church and state officials from all over the state.

Miscellaneous Bits

"Feb. 6, 1864 - Conference commenced at 10 a. m. at Ogden. Meeting addressed by Elders George A. Smith and Joseph A. Young. 27 person cut off in afternoon. Pres. Lorin Farr closed up with a few remarks" (J. H.)

"April 10, 1864 - General Conference in G. S. L. City Sunday. Prayer by Elder Lorin Farr.

"Pres. Young gave stirring sermon and spoke of the time when the people of the world would come to the Saints and seek to be fed - raise grain and be frugal." (J. H.)

"June 13 - 1864 (Deseret News) - Presidents Young and Kimball and party of their company accompanied Pres. Lorin Farr and Bp. West up Ogden Canyon, to view the new road. In the time of the high water of 1862, the entire road up the Canyon was swept away. It has since been the cause of great inconvenience. The citizens are now busily engaged constructing a new and more substantial road, one mile of which is nearly completed."

"June 29 - 1864 - Brigham Young, John Taylor, Geo. A. Smith partook of the hospitality of Pres. Lorin Farr. (J. H.) (Lorin

Farr's family almost daily met some important man of the Church.)

"July 31, 1864 - Names of those subscribing for Life membership in the Deseret Agricultural Manufacturing Society: Lorin Farr, Aaron F. Farr, Richard Ballantyne," among some 52 others.

"Aug. 8, 1864 - Convention - elected members met to organize and discuss important matters. Lorin Farr, Peter Maughan, and Wm. Miller, a committee on permanent organization to fix the price of food materials.

i, e	flour	100 lbs	\$ 12. 00
	butter		. 60
	potatoes		2. 00 bu.
	wheat		5. 00 bu.
	corn		4. 00
	etc.		" (J. H.)

(Lorin Farr was a serious student of supply and demand and was consulted by men of affairs long after he was no longer a member of the Legislature.)

That Lorin Farr was working constantly for the benefit of all the state and his territory is attested many times in the legislature.

"Dec. 20, 1864 - Committee on Roads acted upon petition of Lorin Farr and others that bridge across Weber River at Plain City be bought for \$1,000.00 and become free and property of the Territory."

On December 30, 1864, in a cold winter, Elders Geo. A. Smith and Amasa M. Lyman, Pres. Lorin Farr and Chauncey W. West visited Blair's new bridge on the Weber and went to Plain City where they held a long meeting. After returning to Ogden, they attended a dance in the Seventies Hall.

A Legislative Ball

Another anecdote of the conciliatory friendliness is evidenced in the following from the Journal History:

"Jan. 6, 1865 - Legislative Ball was given in evening in the Social Hall. Gov. Doty and lady, Secretary Reid and Supt. Irish attended. Everybody present was well satisfied. Supper served at 10 p. m. A second table at 12 o'clock midnight and oyster soup was served at 3 a. m. with a cup of tea or coffee. The ball was opened with prayer and closed by prayer by Geo. A. Smith. The ball was arranged by the advice of Pres. Young and contrary to the feelings of almost every member of both houses of Legislature, but the President thought it was policy, and it was undertaken, though reluctantly.

"In attempting to select a committee of arrangements for a party in the Council, it was found somewhat difficult to find one that would serve, it was the same in the House. The Committee were composed of members from the country, city members declining

to serve. Ezra T. Benson, Leonard E. Harrington of the Council and Peter Maughan, Chauncey W. West and Lorin Farr on the House composed the committee to whom the President suggested the names of persons who should receive complementary tickets, namely, Governor James T. Doty, Secy. Amos Reed, Supt. of Indian Affairs O. H. Irish, and lady, U. S. Marshall J. L. Gibbs, Banker W. L. Haley and I. C. Clowes and G. W. Carlton. Chief Justice Titus and Major Kinney, Indian Agent, were invited but did not attend. The tickets were 10 dollars per couple - 2 dollars for additional lady. Mr. Golightly's refreshments were very satisfactory. Orson Hyde did not attend the party but gave \$10. to Bro. James L. Brown who was sick. Amasa M. Lyman, Lorenzo Snow, Jonathan C. Wright (sick), Reddick M. Allred, Jacob Gates, Wm. Anderson, Erastus Snow, Em. I. Cox, Daniel Spencer did not attend. Marshall Gibbs brought a woman whose presence was not acceptable. Carlton also gave offence by monopolizing (under false pretences) the companion of a young lady, the partner of a member of the legislature. Pres. B. Young and Kimball were both invited but declined, not wishing to mix themselves and families with the company that attended. Gov. Doty and wife expressed themselves highly gratified when they retired."

Millennial Star 27:171 - "The Legislative Ball - Friday 6th of January, under the admirable management of E. T. Benson, L. E. Herrington, L. Farr, P. Maughan and C. W. West passed off in fine style. Gov. Doty, Supt. Irish, Secy. Reed, Mayor Smoot, and in short, everyone seemed to enjoy themselves."

Canyon Roads

As a partial means of financing the erection of Ogden canyon road, Lorin Farr introduced an act in the Legislative Assembly, January 20, 1865, to incorporate the Ogden Canyon Road Company. "Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, that Lorin Farr, Chauncey W. West, Isaac N. Goodale, Lester J. Herrick, Aaron F. Farr, Erastus Bingham, Green Taylor and their associates and successors - a corporated body - to make a good wagon road from the mouth of Ogden Canyon to Ogden Valley.

Toll for every vehicle drawn by 2 animals	\$1. 50
" " " additional 2 animals	. 50
" " " horse or mule (led or ridden)	. 50
" " " loose animals of horse, mule,	
cattle	. 10
" " " sheep, goats and swine	. 05

At the same time, an act was passed for the Weber Canyon Road Company to build a wagon road from the mouth of Weber Canyon, in Weber County, to Lost Creek, settlement in Morgan County. . . . to have power for

30 years. . . . to build and keep road (20 ft. wide) in good condition. Stock holders were Em. H. Hooper, Horace L. Eldredge, Ben Halliday of New York, Lorin Farr, Clareles S. Peterson, Ira N. Spaulding, Willard Smith and Chauncey W. West and their associates. Tolls similar to Ogden Canyon road.

Aaron Freeman Farr was gradually assuming more prestige in the community and on January 25, 1865, was elected Probate Judge of Weber County.

A Celebration Becomes a Convention

July 24, 1865, saw the usual full county and town celebrations. Assembly called to order by Chauncey W. West. Speakers were President Lorin Farr, Elders Lester J. Herrick, Judge Aaron F. Farr and Elder D. M. Stuart. The meeting was then resolved into a convention to select candidates for officers at the next annual election for Territorial offices. Lorenzo Snow for Counselor, elected by Weber and Box Elder Counties, Lorin Farr and Chauncey W. West for Representatives. Lorin Farr for 2 year Representative and Chauncey West for one year. This is the year where we note that Lorenzo Snow has supplanted Lorin Farr as Counselor. No reasons available have been found for this transaction and no protests were ever made public by Lorin Farr, if he had any objections. He served in this capacity until 1870.

"Aug. 1, 1865 - Pres. B. Young and H. C. Kimball and Company made trip north. After a dusty trip arrived in Ogden at seven o'clock. Pres. B. Young and H. C. Kimball and their ladies stayed at Lorin Farr's and with his usual kindness and glorious hospitality." (J.H.)

"Oct. 10, 1865 - Convention held in Salt Lake City Session called to encourage industry, wear own made clothes, keep two years breadstuffs on hand. Delegates Jos. Murdoch, Christopher Layton, Ezra T. Benson, Lorin Farr and Lorenzo D. Richards made remarks.

"President B. Young said he appeared as the representative of God in this convention as much as yesterday at conference. Conventions organized not to aggrandize anyone; whether price of flour be six or eight dollars per hundred, main object is to get people united in doing right in temporal things. Elder Benson moved that prices continue as they have been. Passed." (J.H.)

"July 24, 1866 - at Huntsville, Ogden Valley. Many visitors from Ogden including Pres. Lorin Farr, Bp. C. W. West and the Ogden brass and martial bands. . . . Pres. Farr delivered an appropriate speech. After closing of morning exercises, the cornerstone of a new school house, 34 x 54 ft. was laid by Pres. Farr, Bp. West and others. Dance in afternoon and evening." (J.H.)

October 6, 1866, the 36th Semi-annual Conference in G. S. L. City was held in the Bowery. On the stand were the first Presidency and nine

of the Apostles, with Pres. Lorin Farr and Bp. C. W. West of Weber Stake. Singing by the Ogden Choir. We cannot read this Ogden history and not be impressed by the amount of music ready for rendition. At times, three good bands, the Tabernacle Choir, full ward choirs and different musical organizations all in a town of less than ten thousand people.

Pioneer Travel

Nor can we ignore the great amount of travel done by Lorin Farr and the pioneers on dirt roads that would not be classed as fifth class roads of today, but roads that were used daily for intercity travel. And all by horse or oxen! Our next chapter will discuss the coming of the railroad, so I shall compute roughly, how much horse travel was made by Lorin Farr because of his interest in the church and the growth of the cities containing the Saints. From Vermont to Kirtland, 800 miles; from Kirtland to Far West, approximately the same distance; to Quincy, Lima and Nauvoo, another 200 miles; from Nauvoo to Salt Lake Valley, 1400 miles; 252 known round trips from Ogden to Salt Lake (at 40 miles in those days), 20,160 miles; known round trips to Cache Valley, 32 for 4480 miles (70 miles to Logan and often longer); known trips to Provo, 14 (at 90 miles one way), 2520 miles; known trips to Ogden Valley, 26 for 780 miles; to Fillmore, 12, for some 3600 miles; to St. George, 5 trips (380) 3800 miles; San Pete Valley, 4 known (Manti) 1200 miles; this amounts to 39,940 miles! More than enough to go around the earth once and a half times at the equator! And what of the trips to six and ten mile hamlets under him in Weber and Box Elder County. Just one a week for 5 miles for his twenty years in the Presidency would amount to more than 10,000 miles. And the trips to the canyons, from Provo to Logan, with no official records. I have said "known" trips, as actually recorded and taken in notes. What of the unknown trips, that didn't get into records? When I read some of his diaries, I was impressed by the number of trips he made in the dead of winter for long distances. He never missed a Salt Lake Legislative Session, which was always held in December and often through to January. And Fillmore, the same. He didn't miss one Conference in Salt Lake City until he went on his mission in 1870. How far did a faithful, busy pioneer travel by horse until the railroad came? A half a million miles would be a modest estimate! They had a tenacity of purpose and a loyalty that seldom exists in these easy days of mechanical travel. It should humble this generation to know that no sacrifice was too great for our pioneer fathers to make this state a beautiful and bounteous place in which to live. Who of us today would ride a horse or buggy and go twenty times around the world for religious freedom? Even the thought of it stirs our greatest imagination.

Amidst all this travel, Church and legislative work, the town was expanding in its own healthy stride. The part that Lorin Farr played in its development was not small, and we must keep in mind we are still speaking of the pre-railway era.

A brief resume of his major business activities:

1850 - First grist mill in Weber County operated until 1862
First burrs made from rocks taken from Ogden Canyon
New burrs made of granite from quarry supplying stone
for Salt Lake Temple
Destroyed by fire twice - rebuilt of stone and brick
Operated by Farris some 35 years (1862-1897)
Sold to Clark and Eccles (Advanced Roller Mills)"

There are many tales told of this grist mill. Here is another interesting anecdote from Benjamin L. Rich:

"Grandfather owned a grist mill and for years ground all the flour for the early settlers in Ogden. I remember the old water wheel on the grist mill and the mill race and the dam across Ogden River. The river dam banked the river up for more than a mile which in the winter time furnished the finest skating I have ever seen. The flour mill became unprofitable when newer methods came into use and larger mills ground finer flour. Grandfather had a great many bolts of cloth for flour sacks, and from time to time these bolts were distributed among the family. We had in our family several times several of these bolts. They were all branded 'Pride of the West' in red letters, and in blue letters 'Farr Flour Mills', or some such thing. For several years all our underwear was made out of this material and what sport it furnished in the summer time when we would all go swimming to strip off our shirts and breeches and have on our underwear 'Pride of the West', and I am told that the girls in the family had panties made of the same material with the same brands upon them. Some of the families had sheets made of them. But the large families with the grandchildren and the in-laws in those days when times were hard were mighty glad to have the old flour sack material to make over."

This flour mill was the beginning of making Ogden the grain and flour center of the West.

1851 - Saw mill built - run by water power. Operated until 1873.

1863 - John Cardon built the first carding mill in Weber.

In "A History of Ogden, Utah Historical Records Survey" we read an interesting paragraph of utility in the early home (p. 26):

"In the home - horsehair for thread, prickly pear spines for pins and needles, spinning wheels came a little later, 'Bitch' lights, saucers of grease with rags for wicks, and later, tallow candles - green sage for brooms - sand made the floor, and scoured the pans - bread raised from solutions with aid of saluratus gathered from edges of sloughs - hats were made of longest straws of harvest - shoes from cowhide - cloth from raw-wool, washed, carded, spun, dyed and woven, all at home."

A few significant dates in summary:

- 1850 - School was established. In 1902, in an interview with Levi Edgar Young (Founding of Utah, p. 306) Lorin states, "Our school, the first winter, became popular, and in the autumn of 1852 some 10 families on their way to California remained in our settlement for 5 months and during that time they took advantage of the public schools. They presented me with a splendid span of horses and spent some money among the farmers, in purchasing their supplies before leaving for California."
- 1865 - Large store on Washington and 24th St. (Farr Company) bought \$30,000 of goods in one shipment. Largest to date in Ogden.
- 1866 - "On October 20th, John Henry Smith, son of Apostle Geo. A. Smith, married Sarah Farr, daughter of Lorin Farr and Nancy B. Chase of Ogden. After their marriage the young couple moved to Provo, where John Henry worked as a telegraph operator... He remained in this position until the time the Pacific Railroad was nearly completed, when he left Provo and hired out to Benson, Farr & West, aiding them in the building of the two hundred miles of the Central Pacific Railways." (Hist. Record, Andrew Jensen, Vol. VI)
- 1867 - Telegraph line completed to Ogden from Salt Lake City. 1861-telegraph to Salt Lake. Started at Omaha and San Francisco and met at Salt Lake.
Deseret Telegraph Company - erected lines from Rich County to St. George - labor with out pay.
1879 - Ogden main station - Railroad forces, center from Salt Lake.
- 1867 - Philip Pugsley, Wm. C. Neal and Lorin Farr built "Ogden Woolen Mills" at "Old Mill Site" at 1251 Ogden Canyon Road.
- 1868 - Mill in operation
Freighting Contract for C. P. Railway; Farr, Benson & West.
John Gay, son-in-law, a freighter
200 miles of railroad track constructed for C. P. R. R. Company.
- 1869 - Railroads connect the continent.
- 1875 - Ogden Street Railway - driven by mules
franchise turned down
- 1876 - Telephone - first used in state of Utah.
George A. Low - store to warehouse. (Ogden)
- 1883 - Lorin Farr sole owner, "Farr's Woolen Mills"
Ogden Street Railway in operation, with center at Depot, expanding in

1884 - from 28th St. to Ogden Bridge on Washington
from Washington to R. R. Depot by 24th and 25th streets.

Mule car #1, Charles W. Middleton, driver.
Mule car #2, John Farr, driver.
Mule car #3, Wm. McIntyre, driver.

1890 - Electric - April 2 - "Ogden Electric Railway."

1902 - O. J. Stilwell drove first automobile in the state and his second passenger was Hon. Lorin Farr.

The establishing of a library, the building of school and ward houses, bringing his stock to a higher standard, maintaining a large granary, smoke house, ice plant, a fully outfitted workshop; these were all items to demand his attention and help find work for his growing family. A newspaper was started in 1869 with Lorin Farr as a stock holder. Opened up a coal yard as soon as transportation made coal reasonably available.

No enterprise in Northern Utah was more welcome or valuable than the woolen mills. John Farr has given us the most accurate account of this factory I have seen and he shares this for us:

"In 1862 preparations were being made to erect a woolen factory. After consultation with Brigham Young and other church authorities, Lorin Farr proceeded to organize a company, and in 1867 a company composed of William C. Neil, Lorin Farr and Philip Pugsley, with Alfred Randall as superintendent, who also supervised the installation of the machinery. The factory was located on the old Grist Mill site at 1251 Canyon Road, then the property of Lorin Farr. While the old stone Grist Mill building 40 x 90 ft. was being remodeled for installation of the woolen mill machinery, Wid Fuller and Alfred Randall, Jr. were dispatched to Julesburg, Nebraska, for machinery, taking with them large, heavy, bungling freight wagons drawn by nine span of mules to each wagon and trailer. The machinery weighed 55,000 pounds and cost \$60,000.00, including the freighting over the plains.

"On the arrival of the machinery in the fall of 1867 and the building remodeled, it was ready for the installation which was done early in 1868. As the factory was a major industry in northern Utah, the occasion called for a celebration, and a banquet, dance, and a general good time took place. Many of the general church and civic authorities were present. People from all over northern Utah came in sleighs, wagons and any old contrivance, bringing with them refreshments of all kinds in an old-fashioned style. Alfred Randall acted as master of ceremony, and after remarks by Franklin D. Richards, Lorin Farr, William Clayton and others, the celebration continued on until 2 a. m.

"The machinery was powered by water from Mill creek, once used by the Grist mill which was moved as described above. Later on, a forty-horse power boiler was added to supply extra power at low water periods. The building was well lighted with about 1200 panes of glass. Some of the machinery consisted of a wool picker, carding machines, spinning mule, four narrow looms, two broad looms completed, and one in course of installing.

"For some time, the factory manufactured nothing but woollen goods; cotton mixture was not used until the early eighties. In 1875 litigation ensued, and by a court order, the entire property was awarded to William C. Neil, Lorin Farr, and Phillip Pugsley. Later, Lorin Farr became the sole owner by purchase, and the company name was changed to Farr Woollen Mills, with Enoch Farr, superintendent, and Ezra Farr, factory foreman. Much new machinery was added, and new buildings constructed, giving additional employment.

"In the early eighties about 150 men and women were employed and with the additional machinery just added, it made the factory one of Ogden's leading institutions.

"In 1881 there was in operation two wool-picking machines, three large carding machines, one spinning mule with 360 spindles, one spinning jack with fewer spindles, three large blanket looms, twelve small cloth looms, a scouring plant, dying vats, drying racks, yarn machinery finishing, packing, storing, warehouse, shipping and show rooms, with other necessary facilities to carry on an industry of that kind. There was also a rock building boarding house.

"It was my good fortune for two years to run the three large carding machines, which consisted of first breaker, second breaker and a finisher. All three machines, each consisting of one large cylinder three to four feet in diameter, all revolving at fast speed, all cylinders clothed with wire cloth covering. After going through the finishing machine it was ready for the spinning mule or jack. In my second year I operated all three carding machines without help. I can assure you that it was hard work, and required constant attention. This gave me the opportunity of personally carding the broadcloth for my wedding suit.

"The factory produced some of the best and finest woollen goods and yarns that ever came to Utah. Such goods as broadcloth, cashmere, flincies, blankets, yarns, etc. All these goods were manufactured according to the times, circumstances, and needs of the people, to give the maximum wear and comfort. The majority of stockings were hand-knit by the mothers. They were long, heavy and warm to suit the climate and out-door conditions, so necessary in those days of unrelentless elements".

As Tullidge, Whitney, Young, Warrum and other Utah historians have written, "He (Lorin) was connected with every worthwhile enterprise in the first fifty years of Northern Utah's history."

CHAPTER ELEVEN

THE TELEGRAPH & RAILROADS COME TO UTAH

Two dreams of Lorin Farr were consummated in the 1860's. We wrote in the last chapter that the telegraph lines spanning a nation had met in Salt Lake City. In Bancroft's "History of Utah" (p. 771 ed. 1890) we read:

"On October 18, 1861, a message from Brigham Young was received by the president of the Pacific Telegraph Company at Cleveland, Ohio, of which the following is a portion: 'Utah has not seceded, but is firm for the Constitution and laws of our once happy country.' The message was courteously answered. The same day Secretary and Acting Governor Frank Fuller thus saluted President Lincoln. Utah, whose citizens strenuously resist all imputations of disloyalty, congratulates the president upon the completion of an enterprise which spans a continent. . . . May the whole system speedily thrill with the quickened pulsations of the heart, as the patriotic hand is palsied, treason is punished, and the entire sisterhood of states join hands in glad reunion around the national fireside."

The President answered: "The government reciprocates your congratulations". . . . The charges for messages to New York was in 1861 at the rate of \$7.50 for 10 words, as against \$1.50 in 1880. (\$1.78 in 1953.)

Deseret News Extra of December 1, 1866:

"New Era Inaugurated

"Deseret News Telegraph opened between Ogden and G. S. L. City - first dispatch by Mr. John C. Clowes, 9th Western Union Telegraph Company, at 5 p. m. and reply returned by Mr. Joseph A. West, a youth of 14 years.

First Dispatch

S. L. C. Dec. 1, 1866

"To Pres. Lorin Farr and Bp. Chauncey W. West, and the saints in the Northern Country, who gave up freely when called upon. Greetings:

"In my heart I dedicate the line which is now completed, and being completed to the Lord God of Israel, which we serve, and for the building up of his kingdoms praying that this and all other improvements may contribute to our benefit and the glory of our God, until we can waft ourselves by the power of the Almighty from world to world to our fullest satisfaction.

(Signed) Brigham Young"

--Reply--

"President Brigham Young, G. S. L. C.

"From our hearts we say Amen to the dedication which you have just uttered, and we congratulate you as the great mover of this enterprise in its successful accomplishment thus far, considering it one of the helps in building up the Kingdom of our God. We trust that not only will the Saints who have contributed in this great work continue their efforts but that others will also assist in developing other improvements for the benefit of God's work.

"May you long live to comfort the Saints and by their integrity be comforted.

(Signed) Lorin Farr
Chauncey W. West"

We reported in the last chapter how the railroad brought the chief dispatchers office from Salt Lake to Ogden and made Ogden the communication center of the great inland empire.

When Lorin Farr was in Nauvoo he expressed a desire for a railroad to cross the continent. When the Saints came to Utah and young Lorin was sent north to Ogden, he further expressed this wish and was confident that a railroad would bring the converts to the new church center in the mountains. His thoughts were fired by occasional notices from the east.

In 1834 the state of New York chartered ten railroad companies and considerable space was given in the coast papers. Articles from some of the papers were copied in midwestern papers as late as some five years after publication.

In January of 1845, Asa Whitney of New York petitioned Congress that a strip of land sixty miles wide, extending from Lake Michigan to the Pacific Coast, be conveyed to him and his heirs provided he would build a suitable track on this tract. He proposed that homesteaders and immigrants should do the work and buy available land with the wages accrued. The road would ultimately belong to the public, either federal or state, tolls and charges would raise operating expenses. Twenty state legislatures endorsed his plan and the House of Representatives reported favorably for its adoption and recommended that 78 million acres be sold to him at ten cents an acre and paid for when the road was completed. From this time on, strong debates were held in the various sections of the country affected. It was most evident that the first railroad to the Pacific would give that territory a great commercial advantage. All surveys indicated but three possible routes, Northern, Central, and Southern. The victory of the Butterfield & Company (The Overland Mail) on September 1857, in obtaining the Government Mail Contract from the Mississippi river to Pacific Coast seemed to fix the rail route preference. The Ox-Bow route, as it was called, was scheduled from Memphis to St. Louis, Little Rock (Ark.) Preston (Tex.)

Forts Fillmore and Yuma (Ariz.) to San Diego and up to San Francisco. This six-year contract for \$6000,000. per year (semi-weekly delivery) caused a furor of protest from both the northern and central routes. There was a bi-monthly contract for mail from Council Bluffs to Salt Lake City as early as 1849, using the Mormon Trail.

The path the Mormons had pioneered, improved, shortened and wore down to year round usability was ultimately the one the nation approved - it had been proved for all weather of the year. The hand-cart companies fixed popular as well as governmental preference. Ogden was to be a mountain junction of the great iron span.

When the surveys run by the government of 1862-3-4 reported that the railroad must go north of the Salt Lake, a furor of resounding fervor resulted. Everything possible to do was done by Salt Lake authorities to get the line through Salt Lake City and the south end of the lake. But that is a real story all in itself. The great joy and natural pride expressed by Lorin Farr and Ogden was not taken too well by many in G.S. L. City.

Nobel Warrum in his "Utah Since Statehood" (p. 882) writes of Lorin Farr in part:

"During the years of his connection with the state he contributed in most notable manner to its development and upbuilding, chiefly as a railroad builder."

Tullidge, in "Quarterly Magazine," Vol. 2 (p. 69) states:

"He has done much in the building of the railroads of Utah. He superintended the grading of two hundred miles west of Ogden for the Central Pacific, the contractors being Benson, Farr & West. He had charge of the men, sometimes employing 2,000 men. He also superintended the building of the southern part of the Utah Northern, to Brigham Junction."

Bancroft (ibid 755) briefly reports:

"Among those who were awarded contracts by the Central Pacific Railroad was Lorin Farr, who with Benson and West as partners, graded 200 miles of the road; Aaron F. Farr being employed as superintendent. Lorin Farr also took an active part in the building of the Utah Central and Utah Northern, of which more later, and was one of the prime movers in bringing the Denver and Rio Grande into Ogden.

"A week after the completion of the transcontinental railroad, line was started between Ogden and Salt Lake, Utah Central."

Salt Lake was to get the benefit of the great railroad as soon as possible.

The Deseret News for March 8, 1869, writes of the two events:

March 8, 1869

"RAIL WAY CELEBRATION AT OGDEN."

Ogden City, Utah
March 8, 1869.

"Editor Salt Lake Telegraph: -- At 11:20 o'clock this a.m. the U. P. R. R. tracklayers hove in sight of this city, and from that time continued their march with great rapidity. . . . At half-past two they steamed into Ogden.

"HAIL TO THE HIGHWAY OF NATIONS! UTAH BIDS YOU
WELCOME!"

". . . . At half past five o'clock the rails were laid to a point in a line with the Tithing Office street, five block north into the city. On the stand were Hons. F. D. Richards, L. Farr, A. F. Farr, Cols. D. Gamble, W. Thompson, W. N. Fife, Maj. S. M. Blair, Capts. Joseph Parry, Wm. Clayton, Jam. Pike, A. Miner, F. S. Richards, J. Hall, G. Belnap, J. McGaw, F. A. Brown, Esqs., Col. J. C. Little, D. B. Warren and -----Johnson, Esq., and others who were invited, but whose names I did not learn.

"The vast audience being called to order by Hon. L. Farr, Mayor of Ogden City, Hon. F. D. Richards was then introduced who delivered an eloquent and soul-stirring address.

"The next speakers were A. Miner, Esq., and Hon. L. Farr, who no less than their predecessors, did equal honor to the occasion, in sentiments loyal, true, and eminently patriotic."

May 10, 1869, pp. 9. From the Deseret News (18:169)

"THE PROCEEDINGS AT PROMONTORY SUMMIT."

"Promontory Summit, via. Ogden, May 10. -- The last tie has been laid; the last rail is placed in position, and the last spike driven, which binds the Atlantic and Pacific oceans with an iron band. . . .

"Ogden city was represented by the Hon. F. D. Richards, Mayor L. Farr and Bishop C. W. West."

May 17, 1869, pp. 1. From the Deseret News

"Editor Deseret News: -- At 10 o'clock this morning, President Young broke the first ground on the Utah Central Railroad, near Weber River, immediately below Ogden City. The First Presidency, the officers of the Company: President B. Young, President; W. Jennings, Vice President; John W. Young, Secretary; D. H. Wells, Treasurer; Jesse W. Fox, Chief Engineer; B. Young W. Jennings, F. Little, C. Layton, D. H. Wells, Directors.

Elders John Taylor, E. T. Benson, F. D. Richards, B. Young, Jr., L. Farr and C. W. West and a large concourse of citizens were present.

"The President and company left for Salt Lake City at 10:30 a. m. "

Before Salt Lake realized that the railway was going through Ogden, a great mass meeting was called for celebration of the road's coming, in the Tabernacle. The meeting was held June 10, 1868, praising the coming of the road and petitioning its coming to Salt Lake City by way of Echo and Weber Canyon and thence past the south side of the lake to Humboldt. President Young was a stock holder of the Union Pacific Railroad, and took large contracts to build its road in Echo and Weber Canyons.

For the Central Pacific, the only Mormon contract was awarded to Lorin Farr, but on the advice of President Young, Apostle Ezra T. Benson and Bishop Chauncey W. West were made associates in the project. Some three dozen sub-contractors worked for this firm. A paragraph from Historian Whitney (Vol. II, pp. 246-7) is illuminative and clears up many questions as to payment for the contract. (These facts I verified from Lorin Farr when he was my guest at Stanford University at Christmas of 1903 and are clearly stated in an article in the Deseret News of March 24, 1870)"

"Subsequently, when Ogden was made by act of Congress the common terminus of the roads (UP and CP), the Central purchased of the Union Pacific its section of track between Promontory and the Weber County capitol, and abandoned the superfluous grade built by itself. That grade, however, was accepted by the CP Company and for their work, though some delay ensued, the contractors Benson, Farr & West, received their pay. In fact they received more than the contract price for so anxious had been the company to lengthen its line that President Stanford had agreed with Bishop West, on condition that the work be pushed forward with all possible speed, to pay him whatever it might cost. Thus it was that in the final settlement President Farr - his associates both being dead - received from the Central Pacific Company one hundred thousand dollars in excess of the contract figure. The amount, however, all went to pay sub-contractors, and President Farr emerged from the undertaking with little or nothing for his labor and pains. "

That Lorin Farr had the highest respect for Senator and Mrs. Leland Stanford, I can attest. When I enrolled at Stanford University in the fall of 1903, I took a letter from Lorin Farr to Mrs. Stanford. She insisted that I come and live with her in her beautiful home on the campus. She sent me over to President David Starr Jordan who, learning I was Lorin Farr's grandson, chatted with me for more than an hour, to my great embarrassment for taking so much of his time. He related the great friendship of the Senator for President Farr, of the payment of the hundred

thousand dollar "honor" debt for railroad construction, of the Senator's admiration for the industry and honesty of the Mormon people. He told me of the interest Senator Stanford had for the state of Utah in obtaining admission into the Union, facts I had not heard of prior to that time. President Jordan took me to each of my professors and introduced me to them, stating I was a grandson of one of Utah's great pioneers and a very dear and close friend of Senator Stanford. From that day until I left Stanford, I was stopped many times by David Starr Jordan, to inquire for my grandfather's health and an especial invitation to dine with him and to bring Lorin Farr to his house to stay, should he visit with me. President Jordan said they had seen letters from Lorin Farr written to Senator Stanford. When I inquired, recently, if some of these were available, I received this reply:

"The Stanford University Library

February 14, 1950

"We have searched through our materials here at the library, including our Transportation collection, but have been unable to find any information for you on Lorin Farr.

"The bulk of Mr. Stanford's correspondence was destroyed at his request after his death, and much more Stanford personal material was destroyed in the great earthquake and fire of 1906 etc. "

(Signed) Ruth Scibird
Reference Division"

Another inquiry brought a similar reply:

"Southern Pacific Company

San Francisco, California

March 9, 1950

"Am sorry we have no records covering the association of Mr. Lorin Farr with the Central Pacific Railroad during that company's pioneer days. The San Francisco fire of 1906 wiped out all records that would have contained person information about Mr. Farr, or others who served in official capacities during construction days of the railroad.

"Actually it was the Union Pacific which built from Ogden to Promitory, the Central Pacific abandoning its grade which practically paralleled that of the Union Pacific between these points. This compromise was made with the understanding that C. P. would purchase from Union Pacific the line last from Promitory in order to make its terminal at Ogden.

Yours truly,
(Signed) Erle Heath"

KEY TO THE PORTRAITS.



- | | | | | |
|-----------------------|----------------------------|-----------------------|--------------------------------|-------------------------|
| 1. STEPHEN T. GAGE. | 15. WM. SHERMAN. | 29. F. L. VANDENBERG. | 44. GEN. COGSWELL. | 58. COL. T. H. HEAD. |
| 2. A. P. STANFORD. | 16. CHARLES MARSH. | 30. LELAND STANFORD. | 45. GEORGE F. PARSONS. | 61. A. P. K. SAFFORD. |
| 3. F. A. TRITTLE. | 17. DAVID HEWES. | 31. H. NOTINGHAM. | 46. EDGAR MILLS. | 62. B. B. REDDING. |
| 4. HON. JOHN CONNESS. | 18. LORENZO SAWYER. | 32. C. P. HUNTINGTON. | 47. GENL. GEO. W. DODGE. | 63. CHARLES CADWALADER. |
| 5. C. N. WEST. | 19. E. BLACK RYAN. | 33. S. B. REED. | 48. HON. MILTON S. LATHAM. | 64. ADOLPH STEINER. |
| 6. BENJAMIN WELCH. | 20. MRS. E. B. RYAN. | 34. F. D. RICHARDS. | 49. MARK HOPKINS. | 65. S. W. SANDERSON. |
| 7. E. F. GERALD. | 21. BISHOP L. FARR. | 35. P. McGRUE. | 50. MISS EARL. | 66. A. N. TOWNE. |
| 8. J. R. WATSON. | 22. JOHN CORNING. | 36. JOHN DUFF. | 51. MISS ANNE REED. | 67. GEO. E. GRAY. |
| 9. REV. DR. TODD. | 23. W. E. BROWN. | 37. T. P. WOODWARD. | 52. JUDGE E. B. CROCKER. | 68. JOHN CASEMENT. |
| 10. JAMES W. HAYNES. | 24. THOMAS P. DURANT. | 38. J. R. ADAMS. | 53. CHARLES CROCKER. | 69. HON. T. G. PHELPS. |
| 11. E. H. MILLER, JR. | 25. DR. J. D. B. STILLMAN. | 39. OAKES AMES. | 54. S. S. MONTAGUE. | 70. CAPT. FRANKLIN. |
| 12. ARTHUR BROWN. | 26. DR. H. W. HARKNESS. | 40. JUDGE GALWOOD. | 55. T. D. JUDAH. | 71. HON. A. A. SARGENT. |
| 13. ROBERT ROBINSON. | 27. COL. LITTLE. | 41. J. H. STROBRIDGE. | 56. L. M. CLEMENT. | |
| 14. BISHOP J. SHARP. | 28. MRS. J. H. STROBRIDGE. | 42. SIDNEY DILLON. | 57. ELI DENNISON. | |

→ Mrs. S. B. Reed





Courtesy Union Pacific R.R.C.

Before the Golden Spike was driven

Lorin Farr may be seen a little to our right of lady in light dress



Courtesy Union Pacific R.R.C.

The last spike has been driven and the engines are as
close as the crowd would permit

Many articles have been written of "the great train". I shall relate but the brief facts:

On Monday, March 18, 1869, the U. P. track layers came within sight of the excited and anxious citizens of Ogden. The high levels of earth, water-cut by the Weber River, were crowded with people of all ages, dressed as for holiday. As the men clanged their heavy sledge-hammer and sunk the spikes on ties with rhythmic might, the sparks of fire were more than matched with people's glee. As fast as the tracks were laid, the great, fiery stead steamed and wheezed and whistled as only a happy engineer could talk to an eager audience. The venturous horsemen were thrown in panic as run-away animals snorted, whinnied and tore off to safer land. A band played near the appointed place for the workmen to stop; it was a band with many grace notes and additional cadenzas - the railway from the east was in our town! Artillery shook the leaves of the young budding cottonwood trees, people shouted and the girls ran out and hugged some of the sweating lead workers. What a day! What a crowd! The little children from Sunday schools had been marched down, hands clapped, wide eyed and many seeking parents in fear of the dragon of fire. A stand had been erected by the railroad track, the militia marched in dress as escort to the officials going to celebrate this great event. At 4 p. m. the procession of all Weber County and hundreds from Salt Lake, Utah and Cache Counties were present. And what a parade! Banners about every twenty-five feet, "Welcome to Utah", "The People of Utah Salute You", "Our Hands Clasp Across the Nation", etc. On the stand, in Sunday black, and ties flowing in the spring breeze, Mayor Lorin Farr called the assemblage to order. With him were such men as Franklin D. Richards, Aaron F. Farr, Colonels Daniel Gamble, Walter Thompson, J. G. Little and W. N. Fife, Major Seth Blair, Captains Joseph Parry and William Clayton, Joseph Hall, Gilbert Belnap, F. A. Brown and others. Judge F. D. Richards gave a most eloquent speech, punctuated by frequent applause - he welcomed the workers and the railway men, assured them of Utah's joy at their coming and urged that all keep diligently working until the continent is spanned in one great nation of peace and prosperity. Though cheers encouraged them, neither Warren nor Clayton of the working group would address the crowd but let the three locomotives join the strains of Captain Pugh's band and express their good wishes for them. Col. Little, Major Blair, Judge Miner and Mayor Farr addressed the people in that order. The guns shot their remaining blasts, volunteers poured in wood to keep the steam for constant shrieks from the whistles, until satiated with joy and still unbelieving, the crowd reluctantly chipped off in groups until only a few late comers remained to look at the breathing monsters still heated from a long day's work.

May 10, 1869, the railroads met at Promontory Point, fifty-three miles northwest of Ogden. The last spike was driven and a nation was made as one. At 11:15 a. m. Hon. Leland Stanford, Governor of California and President of the Central Pacific came by special train from west, with the engine "Jupiter", flag bedecked. Two trains from the east with more elegant coaches joined the group of some eleven hundred people of all

nationalities of the earth. It was almost a who's who of the young west. In the group were F. D. Richards, Lorin Farr and Chauncey W. West from Ogden. U. P. engine 119 moved closer to the "Jupiter" and the men doffed their hats as the final spike ceremony began. Rev. Dr. Todd of Massachusetts offered a prayer of dedication and blessing. Dr. Harkness of Sacramento presented Governor Stanford a spike of pure gold, made of twenty-three twenty dollar gold pieces and worth about \$460.00, bearing the inscription on the head "The Last Spike" and on the side part of the inscription read - "May God continue the unity of our country as this railroad unites the two great oceans of the world".

A silver spike was presented to Dr. Durrant of the U. P. by F. A. Fryth of Nevada with the inscription, "To the iron of the east and the gold of the west Nevada adds her link of silver to span the continent and weld the oceans."

Governor Safford of Arizona not to be outdone, offered a spike of iron, silver and gold and spoke "Ribbed with iron, clad in silver, and crowned with gold, Arizona presents her offering to the enterprise that has banded the continent and directed the pathway to commerce."

As Governor Stanford and Dr. Durrant drove their spikes in the last tie, telegraphic connections had been made along the lines to every telegraph office in the nation. The impact set fire bells ringing in San Francisco and even the bell of the Capitol in Washington. It was a joyous, national celebration. Even the two engines moved slowly together and rubbed noses. At Salt Lake, a celebration was held in the Tabernacle with Governor Durkee as special guest and Apostles George A. Smith and John Taylor. President Young and several apostles had gone south for their annual conference tour. This was the first major state celebration to be missed by Brigham Young -- he was very disappointed that the railroad did not pass through Salt Lake.

This paragraph is a concluding bit of information as furnished by the California State Library, Mabel R. Gillis reporting:

"On the 10th of May last the track of the Central Pacific Railroad met that of the Union Pacific Railroad at Promontory Summit, 1084 miles west from Omaha and 690 miles east from Sacramento, and the last spike was driven with imposing ceremonies. On the 12th of May the first through train from Omaha to Sacramento passed over the roads and on the 15th through trains commenced running regularly. Since that time the portion of the road between Promontory Summit and Ogden, 52 miles further east, having by an arrangement between the two companies and in conformity with a resolution of Congress, been constructed by the Union for the Central, becoming a part of the Central Pacific Railroad, and the junction of the two roads was fixed at or near Ogden, 1031 miles west from Omaha, and 742 miles east from Sacramento, the line of the Central Pacific Railroad is therefore 742 miles in length, extending from Sacramento, California, on the west and the junction with the Union Pacific at Ogden, Utah on the east."

"From trail to rail -- the story of the beginning of Southern Pacific, chapter XXIII. Southern Pacific Bulletin October 1927, page 11. (Quoted from report of Jan. 1, 1870, by Fisk & Hatch, N. Y. bankers, to bondholders of the Central Pacific)."

The building of the road from Ogden to Promontory was done with greatest difficulty. The contractors doing work for the Union Pacific competed for labor against the Central Pacific. All kinds of men were hired for big pay. A new type of criminal was being developed - railroad payroll bandit. Several dramatic forays had been reported along the U. P. line - all money had special guards. Here is a story related by John Farr, which I have heard Uncle John Gay relate several times:

"Father had a large payroll to meet every so often to pay the men who were working on the railroad they were building to Promontory for the Central Pacific Railroad. Robberies were not at all uncommon and every precaution had to be taken to protect the men and the money. John Gay was hired to take a hundred thousand dollars, or such amount out to the camp, many miles to the north and west. He took a good team and wagon, with hay and odd bits on the bottom of the wagon. Some good way out of Ogden, he and his companion were stopped by a posse of riders and asked if he was Chauncey West. 'Never even heard of 'im. We're just hopin' we can get a job out this way. Any chances?' And they drove nonchalantly away with a fortune under a thin layer of hay while a band of robbers waited for Chauncey West, paymaster for Farr, Benson and West."

Promontory Aftermath

As long as I can remember, Lorin Farr had a ring of passes on the American railroads. In 1875 President Stanford gave Lorin his first "annual" pass. This was renewed yearly until Lorin died. He received passes from the Union Pacific sometime during the 1890's and that annual pass was also renewed till death. Some of the passes read "until revoked". Gradually, these courtesies were extended to almost every railroad in the United States. Meal grants were given to the Utah railroad builder during the days of E. H. Harriman, who especially prized the friendship of Lorin Farr; both died the same year. Another book could be written about the uses of these passes and the thousands of miles traveled by Lorin when his civic and church assignments no longer demanded his talents and time.

Another anecdote from son John follows, in answer to a direct question:

"When I was returning from my mission, I wrote to father and told him of the time of my arrival. He got passes on the railroad for all of us and brought my wife to the dock to meet me. We went to the hotel and I thot I would be polite. I waited for Rachel to get out of the elevator and then stepped back for father to go.

But he held back and put me in front of him. 'I don't want it said of me that I ever came between any man and wife'. There was always a twinkle in his eye that told us when he was going to tell a joke or say something with a real smile in it. He made such remarks at about every opportunity. . . . No, I don't believe he tried to pun very much - it was usually a right good joke with a point in it."

Ben L. Rich tells several anecdotes about "passes for the family" and I give this one to you:

"Grandfather had a considerable contract with the Central Pacific Railroad (absorbed by the Southern Pacific) both in Utah and in Nevada. He lost upwards of \$100,000.00 on his contract and was compelled to liquidate more than one-half of all his property to pay his bills, all of which, however were paid in full. Prior to that loss he was probably the wealthiest man in northern Utah. He was a personal friend of Governor Leland Stanford and Mrs. Stanford and visited them every time he went to San Francisco. With the building of the railroads Grandfather carried an annual pass over the entire Southern Pacific system during his lifetime and the company honored requests for passes for different members of his family who accompanied him from time to time on his trips. I remember my mother (Diana) telling me of the first trip she took to San Francisco with Grandfather. They had two rooms adjoining at the old Palace Hotel. Grandfather left mother alone in the suite one morning while he had some business to look after, and he came back just in time to find my mother finishing making both beds and told her that when they stopped in hotels it was not necessary for her to make up the beds in the morning as she did at home because the hotels had a maid for that purpose. It was a great trip for mother who was about 14 years of age and who had never been away from Ogden except occasionally on visits to Salt Lake City. Mother was about 8 years of age when the railroad came to Ogden. She related that there was a big celebration. All the Sunday School pupils were lined up on both sides of the tracks all dressed in their best bibs and tuckers, carrying flowers and flags, and that when the train came in the midst of them, the train blew its whistle and scared all the children and scattered them like frightened chickens. Mother ran a half a mile until she mired up to her waist in a swamp, and all the other children did likewise. They had never heard a train whistle in their lives, and of course, it scared them half to death."

About every one of Lorin's large family had the privelege of using some of these railroad passes, tributes of the railroad's greatest leaders to Lorin Farr.

When the Utah Central Railway celebration was held on May 17, 1869, the first ground was broken just south of Ogden near the Weber River and the road was finished in to Salt Lake on January 10th, 1870. Brigham Young

was President and Daniel Wells was Treasurer. George A. Smith, John Taylor, Ezra T. Benson, Franklin D. Richards, Lorin Farr and Chauncey W. West were also present at the dedication exercises. The spike was made of steel and had inscription "Holiness To The Lord".

John also tells:

"When father was given a letter of introduction to a certain gentleman in Chicago by President Burt of the Union Pacific Railroad, among other things he said 'Lorin Farr has done more for railroads in the west than any other man.'"

In the History of Weber Stake we read:

"1870, Monday January 10th - The last rail of the Utah Central was laid and the last spike driven by President Brigham Young at the terminus, Salt Lake City, and the people of the two chief cities of Utah rejoiced together. Ogden was well represented on this auspicious occasion. A special train from this city (Ogden) started for the end of the track at 10:30 a. m. bearing the presiding ecclesiastical and civil authorities, as well as many other citizens, who with the Union Pacific and Central Pacific officials, had been invited to attend the celebration. An excursion train followed immediately after, also, loaded with a great number of Ogdenites."

As the U. P. railroad came closer to Ogden, the first large center since the workers left the Mississippi, they often left their jobs and came into the Weber Valley. With their coming, policing became more necessary. C. F. Middleton's diary presents many cases from which I glean but a few:

"1869 - Jan. 4 - Councilmen voted to have two policemen on the street every day and pay them 3 dollars per day (Lorin Farr presided at such meetings)

"Jan 28 - Robt. McQuarrie and myself attended "Gentile" ball at Old Covington House, most of the men got worse for liquor and during our absence of about an hour (C. F. M. was an officer) they got into fuss among themselves on which they drew their revolvers.

"1869 - April 1 - On duty - In the afternoon the news came to us that a man had entered the house of Bro. Butler of Brown's settlement and ravished his wife and had left her and two of her children almost dead with wounds inflicted on their heads with an ax - he was pursued and killed near the north west corner of the city - The sheriff brought the body of the dead man to the county house. (He reports of three other murders and another ravishing - the railroads also brought new amusements to Ogden.)

"July 4 (Sunday) Dan Costello's Circus and menagerie arrived in

Ogden. July 15 - General Tom Thumb and his party gave an entertainment in the Tabernacle. Afternoon and night.

"Sept. 17 - Four hundred emigrants arrived at our new Switch-required to furnish some provisions for the emigrants out of my district while they stop here.

"Oct. 20-21-22 Friday there was a public sale of the R R outfit of Benson, Farr & West - a great many men in town.

"28 - Another company of saints arrived on the cars - they met with an accident yesterday which resulted in the death of three of the company and three more were badly wounded - I spent the day in assisting Br. Parry in taking care of the company burying the dead."

Each new arrival of emigrants put a burden of entertainment and nourishment upon some section of Weber County - usually the women had the work to do and the Stake Presidency the allotting and furthering of distribution as directed by the First Presidency. One such a delegation came from Scotland, they gave their allotted district north of Ogden its name, Glasgow Addition, and soon called the majestic peak to the north, Ben Lomond.

One other railroad item concludes Lorin Farr's major railroad promotions. On January 21, 1875, the Salt Lake and Ogden Railroad Company was incorporated for \$800,000. - capital stock to be raised on basis of \$1,000. per mile, as required by statutes of incorporation (chiefly sponsored by Lorin Farr in the State Legislation). John W. Young, Moses Thatcher, Hyrum B. Clawson, Lorin Farr, M. W. Merrill, George W. Thatcher and Charles Nibley were among chief stock holders. The object of the company was to build and operate a narrow gauge railroad from Ogden to Salt Lake City.

Before I put a finality to this chapter on railroads, I shall record two events that greatly affected Lorin Farr. His two contracting railroad partners died in rapid succession, chiefly caused by the great worries incident to meeting obligations of a very unprofitable contract. The Central Pacific Company paid its contract obligation but many thousands of dollars short of the moneys the three men must pay their sub-contractors. Each of the three men had certain contractors under them to whom they were personally responsible. Lorin Farr said for many years after the coming of the Central Pacific that he was "railroad poor."

From the Journal History a brief report is made of the tragic death of each of these men, one so hale and hearty and the other so young:

"1869 - September 3. Apostle Ezra T. Benson died suddenly at Ogden. The following detailed account of his death and his life's labor was published in the Deseret News:

'Ogden 3.

'President B. Young:

'Brother Ezra T. Benson arrived here today, and about 7 p. m. , while doctering his sick horse, he dropped down suddenly and to all appearances dead. If you will please keep the office open a short time I will inform you of resuscitation if possible.

'It was hoped that resuscitation would be found possible, for no one was prepared to hear of the death of a man, so healthy and active and so likely to live to a very good old age as Elder Benson. But not many minutes had elapsed before another dispatch from Elder Richards conveyed the startling intelligence that Elder Benson was dead, and that the mournful tidings had been telegraphed to Bishop Maughan, of Logan, to break the sad news to the family of Elder Benson, and also to obtain directions respecting the disposal of the corpse.

'An event more unexpected than this could not have occurred. Had our community been told that one of the Twelve Apostles had died, without the name of the deceased being mentioned, and they had been asked to say who it was, they would probably have mentioned Ezra T. Benson among the last. He was so hale and virorous and full of energy, that his prospects for life seemed excellent. Brother Benson was associated with brothers Lorin Farr and Chauncey W. West in a large contract for the grading of the Central Pacific Railroad. The obligations which rested upon him connected with this work, in consequence of not being able to obtain a settlement with the C. P. R. R. , have caused him considerable anxiety. His visit to Ogden was doubtless connected with this business. We telegraphed this morning to Bishop C. W. West of Ogden, to obtain from him all the particulars of this sad occurrence, and received from him the following dispatch: --

"Ogden, September 4.

"Brother Benson, accompanied by Brother Alvin Crocket left Logan on Thursday late in the afternoon, and came to Wellsville and stopped for the night. On Friday morning he left Wellsville and came to Brigham City, and dined at brother Lorenzo Snow's. In the afternoon he came to Ogden, but before getting there one of his horses was taken with colic. He arrived at President Farr's about six o'clock in the evening, and was assisted to unhitch his team, much distressed; he bled it himself, and after doing all he could for it, he lifted a little boy on it to walk it around for exercise. He then left the barn with brother Crockett and father Ephraim Turner to go to brother Farr's house, and while on his way he fell on his right side, his head to the north. As he fell he struck brother Turner on the

leg. After falling he turned on his back and breathed about four times, when pulsation ceased. This was at seven o'clock p.m. Judge Aaron F. Farr was immediately on the ground, and, with others, applied many restoratives, but they all proved unavailing. His body was then conveyed to President Farr's house, properly laid out, and put in a coffin, in which it was forwarded to his family at Logan, leaving here at a quarter-past one a.m., a suitable guard accompanying.

"Brother Crockett said that on the way to Ogden he seemed to enjoy life as well as he ever did, and talked encouragingly of his future prospects. At the time of brother Benson's arrival at President Farr's, Presidents Richards and Farr and myself were attending a picnic party of the Female Relief Society of Weber County, at a grove about one mile from President Farr's. " " "

From President Middleton's diary we read his cooberation:

"1869, Sept. 3 - Bro. Benson arrived at Bro. Farr's about 6 o'clock & while doctoring his sick horse he fell dead about 7 o'clock - his body was sent back that night to Cache Valley - I assisted to make arrangements. "

John Farr related this of President Benson; he was "the little boy" who took the horse and led it around to cool it off before letting it drink too much cold spring water. He stated:

"Yes, I knew Brother Benson and Brother Chauncey West very well (Pronounced Chancey). I was working in the big barn when Brother Benson drove his horse up to the spring not far from the house, stepped down from his mount near the small bridge. We went out to greet him and take the reins of his fine horse, when he crumpled to the ground and two of them (he was not sure of their identities) carried him into the house and he died in the house. "

Lorin Farr and several other leaders of Ogden went to Apostle Benson's funeral in Logan, one of the largest congregations ever to gather in Cache Valley. A great man's untimely leaving had sorrowed his multitude of friends, none more bereaved than President Farr.

Chauncey W. West had gone to San Francisco to affect a settlement with Leland Stanford, who had agreed to pay expenses, even beyond the contract for the construction of the railroad, as soon as his board members could raise the money. Chauncey was a vivacious, over-working, frail man worried considerably over his inability to pay his sub-contractors. His death was considered a church calamity, so popular and useful he had become. His dying, following so closely upon President Benson's, put the entire burden of payments upon Lorin Farr. The ground work done by Chauncey West

and the follow-up by Lorin Farr and Bishop Sharp produced results as Historian Whitney has reported in a preceeding paragraph. The Deseret News of March 24, 1870, published the following:

"24 March, 1870. A WELCOME SETTLEMENT. -- We have been much pleased to meet Bishop Sharp, who has been absent for some time in California, he having gone to that country, in company with Lorin Farr, Esq., as the Administrator on the estate of the late Bishop Chauncey W. West, and his representative in settling up the affairs of Benson, Farr & West, with the Central Pacific Railroad Company. Bro. Sharp has attended closely to his business since he has been absent, and his labors have been crowned with gratifying success. He has succeeded in collection \$100,000. on the Benson, Farr and West contract for work done on the Promontory; and though this amount will not cover all the claims due, still it is fully as much as -- if not more than -- many expected, from indications, would be collected, and will be a means of relieving many who have worked on that contract, from pecuniary embarrassment. Governor Stanford and the Board of Directors of the Central Pacific treated Bishop Sharp with great kindness, and he entertains the best of feelings towards them, as they also towards the people of Utah, in regard to this matter. We presume that Bros. Farr and Sharp will have a public statement to make to all the sub-contractors on that contract, before making payments. The drafts they received are time drafts."

The speakers at Bishop West's funeral were Elders Walter Thompson, Lester J. Herrick, Lorin Farr and Franklin D. Richards. The train carrying the church authorities from Salt Lake encountered a severe blizzard and was hours late. President John Taylor dedicated the grave.

Thus the coming of the railroad had rendered joy to thousands, brought the coasts of the nation months closer together, made millionaires of some men and others were reduced to bankruptcy in their efforts to effect it coming and meet their obligations. It is gloriously noble to live and die in service for your fellow men.

CHAPTER TWELVE

A MISSION AND AFTERMATH

A school of the Prophets was organized in Ogden and met at regular intervals to discuss matters of ecclesiastical importance and the advance of knowledge in all fields of research. Lorin Farr was president. Authorities from Salt Lake came up regularly, often accompanied by President Young. Elated with the coming of the railroad, Lorin found it brought complications and he doubled his attentions to the Church. But he received a real surprise when he went to Conference in G. S. L. City on October 8, 1870. Deseret News makes the report of two striking items to Pres. Farr.

"October 8, 1870 - Conference in G. S. L. City Saturday.

"Elders Lorin Farr of Ogden and Wm L. Paine of Kaysville were called to go on missions in England."

But even more startling to Lorin was the action of his leaders.

"When the motion was put to the Conference to sustain President Brigham Young as Trustee - in - Trust for the Church, he arose and tendered his resignation of that office. At this, the congregation manifested strong signs of disapproval. And when Elder Cannon stated that there were two motions before the Conference, one to sustain President Young as Trustee - in - Trust, and the other to accept his resignation of that office, thousands of people shouted 'no, no' and when the first motion was put, the vast congregation, agitated by one common feeling, moved and surged for a few moments, and, not satisfied with merely holding up the right hand in token of sustaining the motion, great numbers rose to their feet and held up their hands as if impelled by the same spirit that moved the great assembly. The scene was one which will never be forgotten by those who beheld it, and but few persons present could prevent feelings of intense emotions swelling up in their bosoms. There stood the veteran, faithful leader of a people who had been led by him through the most trying scenes that have proved him to be their best earthly friend as well as spiritual guide and the people uttering a unified protest against his resigning to act for them in a position of trust."

To Lorin Farr, the mildest wish or expression of Brigham Young was an accepted command. . . Lorin had but little time to make preparations for this unexpected call. It meant many sudden and important adjustments, the surrender of his Stake presidency, the Mayoralty of Ogden, chairmanship of the Judiciary Committee for the Legislature, and the complete rearranging of his own business affairs. By December, we read:

"Bro. Lorin Farr expected to leave the port of New York per steamer 'Manhattan' for Europe on the 7th inst." (December, 1870)

By leaving in late November, he left his studies for the House with other hands and church matters with F. D. Richards. His personal matters were left to his brother, Aaron F. Farr.

December 20 - 1870 Mill. Star 32:822

"Arrivals - Elder Lorin Farr left Ogden November 22 per steamer 'Nehaska' December 7, arriving Liverpool December 20, in good health and spirits, after a pleasant passage."

"1871 - Jan. 1 & Feb.

"President Farr was given the assignment of Traveling Elder - a free lance missionary to go where he wished or was asked."

"1 January, 1871.

"A conference was held this day in Manchester, England, of which the 'Millennial Star' published a full account. (See Mill. Star 31:29)

"10:30 a. m.

"Elders from Utah present on the Stand -- H. S. Eldredge, President of the European Mission; D. Brinton, Pres. of the Manchester, A. P. Shumway, Pres. of the Liverpool, Alma Eldredge, President of the Sheffield, R. F. Neslen, President of the London, Lot Smith, President of the Birmingham, and George H. Peterson, President of the Nottingham Conferences; Lorin Farr, W. L. Payne, Traveling Elders in the Liverpool, Charles Lambert, Traveling Elder in the Leeds, and O. G. Snow, Traveling Elder in the Manchester Conferences; J. Jaques, of the Liverpool Office.

"6 p. m. (33.29) *

"Elders Carlson, Jaques, and Farr and President Brinton spoke upon the principles of the Gospel, showing their superiority."

19, February, 1871.

"A conference was held at Kent, England, on this day. The following account was published in the 'Millennial Star':

" 2 p. m.

"Elders from Utah present on the Stand -- George Barton, President of the Kent Conference; R. F. Neslen, President of, and Lorin Farr, Travelling Elder in, the London Conference. The following Elders were also present--Samuel Swinyard, President of the Faversham, George Hayes, President of the Canterbury, James Smithen, President of the Dover, Edward Knowles, President of the Stalisfield, James Barnes, President of the Brede, and Thomas Batchelor, President of the Sheerness Branches.

"The general authorities of the Church in Zion, of the European Mission, and of the Kent Conference, were presented and unanimously sustained.

"Elder Farr followed in some highly interesting and instructive remarks, showing the necessity of the Saints gathering out from among the wicked, to be more fully taught in the ways of God, to receive the blessings of his Church and kingdom, and to attend to duties and ordinances which could not be attended to in these countries.

"Elder Farr stated that strangers would seldom listen to the message of life and salvation, even the religionists reduce to practice the principles they had heard advocated that day, for they were principles of life and salvation, and if lived up to would secure to us all an exaltation in our Father's kingdom. He bore testimony to the truth of the Latter-day work, and felt well in laboring for the the interests thereof.

"The meetings were opened and closed with singing and prayer, a good spirit prevailed during the day, and all felt pleased and satisfied with the proceedings of the Conference.

R. S. Kearsley, Con. Clerk."

(Mill. Star 33:135.)

1871 April 2, Con -

"In the evening meeting many of the Presidents of the various branches throughout the Mission gave their testimonies. It astonished the strangers to hear such words, full of life, from common laboring men out of their midst, and many have expressed themselves that indeed Mormonism must be something else than what common report says.

"Our beloved guests from England expressed their delight in seeing the intelligence manifested in the speaking, singing and general appearance of the Swiss Saints.

"Elder Farr bore his testimony to what he said he knew was true, and that by obedience everyone could obtain equal testimony."

(Mill. Star 33:251)

1871 - April 28

"Elder Lorin Farr, writing to President Horace S. Eldredge under this date, after a visit on the European Continent, mentioned that the Saints in Christiana, Norway, were building a large brick house situated near the center of the city, to be used for headquarters of the Church.

(See British Mission under this date)
(Mill. Star 22:300)"

May 14 - 1871

"Conference held in Glasgow, Scotland. Minutes published in 'Millennial Star':

"Elders from Utah present on the platform -- Horace S. Eldredge, President of the European Mission; H. G. Park, Pres. of the Glasgow, R. F. Neslen, President of the London, M. B. Shipp, President of the Leeds, A. P. Shumway, President of the Liverpool, G. W. Groos, President of the Leicester, Alma Eldredge, President of the Sheffield, George Lake, President of the Durham and Newcastle Conferences; Lorin Farr, Travelling Elder in the London, and W. L. Payne, Travelling Elder in the Glasgow Conferences....

" 2 p. m.

"Elder Farr had been with the Church 39 years, and was associated with Joseph Smith more or less up to the time of his death. He had ridden with him, walked with him, talked with him, ate with him, drank with him, and slept with him, and knew that he was a good man, a worthy man, and an exemplary man in all things. The enemies of the Church had done all they could to destroy it yet it still prospered, and was increasing in numbers and gathering out the poor and improving their position and prospects, yet all manner of evil was spoken against the Saints, the same as it was anciently. We knew that God had spoken from heaven, that holy angels had appeared and ministered unto Joseph Smith, and we rejoiced greatly in the Gospel as revealed unto us. The world was full of religious sects and parties, all claiming to have the Gospel of Christ, but it was our duty to labor to get all to hear the Gospel in its purity. We could get a few, but the most would not believe. They saw so much that was evil in those professing to have the Gospel, that they were disgusted with everything in the shape of Christianity. We humbly testified that the signs that followed believers in the Gospel, as preached anciently, followed those who believed and obeyed now, therefore, we knew that it was true, this gave us an assurance that it would go on and increase in spite of all opposing powers until it ruled and governed the whole earth."

April 2 - 1871 - A general Conference of the Swiss Mission was held in Bern, with Elder Edward Schoenfeld, President of Swiss German Mission, reports that all presidents of nearly all Swiss Missions were present "Save one good person and that were impossible, save himself anyhow." Met in Commodious Hall, the "Krone", decorated with garlands of evergreens.

On the stand were the following elders from Zion, Horace S. Eldredge, President of European Mission, Lorin Farr from London, Chauncey W. West, Jr., president of East Swiss Conference.

"21 May, 1871, pp. 2, Deseret News 20:209. Doc. His. 440

"Elder Franklin D. Richards wrote the following:

Ogden, May 21, 1871.

"Elder Lorin Farr.

"Dear Brother --your interesting letter from Rome was duly received, and much of its was published in the 'Ogden Junction' for the perusal of your numerous friends. I have traveled the same route as you did, so far as to the spots hallowed by the memories of William Tell at the south end of Lake Lucerne. I crossed the Alps via Chamony, Chamberry and Susa, at the point where the Mount Cenis tunnel has since been cut, thence to Turin. Brigandage at that time, in and about Rome, being so prevalent, I did not desire to visit the 'Eternal City,' but returned to England after holding a conference with the saints in Piedmont....."

Lorin visited every major mission in England, Scotland, and Wales and most of the travel was made with President and Mrs. H. S. Eldredge.

"21 May, 1871, pp. 4

"A conference was held at South Shields, England, of which the 'Millennial Star' published the following minutes:

"Minutes of a Conference

"Held in the Central Hall, Chapter Row, South Shields, May 21, 1871

".....Lorin Farr, Travelling Elder in the London.....Elder Farr spoke of the opinions of the world with respect to the Latter-day Saints, whom they denounced as examples of human depravity and without schools to improve their children. But the Saints could say they knew they had the Gospel. Not so with the modern Christians -- they could only hope, believe, and think they had it. Yet some people would express surprise when we preached the Gospel to them, and say, 'We did not think the Latter-day Saints taught such things; why, it is all Scripture!'

"The Savior promised that all who would obey the Gospel should know whether the doctrine was of God or whether he spoke of himself. He could promise to all men if they would obey the message sent through the Prophet Joseph Smith, they should know for themselves whether the Gospel was true or not...."

"24 May, 1871, pp. 1

"The following was published in the 'Deseret Evening News' of June 29th:

"CORRESPONDENCE.

"The following interesting letter, dated London, May 24, 1871, was written by Elder Lorin Farr, now on a mission to Europe, to his son-in-law, Brother John H. Smith:

'I sailed from New York for Liverpool December 7th, 1870, had a good voyage for the season and though I was sea-sick, an entire stranger to all on board, and a "Mormon" I was treated with the greatest kindness and had considerable pleasure.

'Arrived in England I visited a number of conferences of the Saints and was everywhere well received. The people are very poor, but as a general thing, they are kind. There are many who would make good citizens in the kingdom of God and live their religion, but there are others anxious to gather who are comparatively worthless. There are many honorable and high-minded men in this country who consider Utah and the "Mormon" quite favorably, and say that they only have to be better known to be more thought of and respected; but the masses of the people are determined to keep themselves ignorant of the latter-day work and of what God is about to do among the nations of the earth. They are bound down by priestcraft and wicked and corrupt men in high places, who know that if the pure principles of the gospel of Christ were lived up to by the people, that they would have to go to work for a living. There are honest men among the priests, who are trying to do all the good they can, but now the greater light has been revealed from God and the work preparatory to the second coming of Christ has been commenced, they are under condemnation for rejecting that light.

'Bro. and Sister Eldredge and I left London on the 22nd of February, to make a continental tour. We went by way of Dover across the straits to Ostend, thence by rail to Brussels, where we spent two days with our friend, Gen. and Mrs. Cheltlain, who treated us very kindly, and manifested the same genial disposition that they did in Salt Lake City. They will retain a warm place in my affections for a long time to come.

'Brussels is a very handsome place, and seems to be well governed. It is said to rival Paris for beauty, but I hope not in wickedness. We next journeyed to Cologne, where we visited the Cathedral and saw many monuments of antiquity. From there we passed up the Rhine, saw Strasbourg in the distance, and many beautiful cities, villages, castles, towns, monuments and old fortifications, situated along the banks of the river, and in many places extending back in the distance to the summits of the highest peaks. Here and there was to be seen a bench or slope of land terraced and planted with vineyard. All of which made the valley of the Rhine very beautiful and picturesque.

'When we reached Berne, Switzerland, we were kindly received by Br. Schoenfeldt and Henry Snell. The latter gentleman accompanied us over the Alps into Italy; he being acquainted with the German language, and understanding some of the French and Italian, we found him of great service.

'Traveling from Berne across the Alps we passed the beautiful Lake Lucerne on a steamer; it is around this lake where William Tell used to live, and figured in trying to liberate Switzerland. We saw his statue on a monument situated on the spot where it is said he was required to shoot the apple off his boy's head. Crossing the Alps and descending into the lower valleys of Italy the scenery was very grand,

and different from any I ever saw. The mountains in Italy are cultivated to their very summits, being terraced all the way up, and in many places towns are situated high up their sides. The lakes of Italy as well as of Switzerland are very beautiful. We visited Milan, one of the oldest inland cities of Italy, containing the largest and finest Cathedral I ever saw. From here we proceeded to Venice, built upon her group of islands. There is much here to interest the tourist. There are no streets for teams to travel in, but canals instead. The people do all their traveling in boats or gondolas. We ascended a tower here, some 250 feet, in order to gain a good view of the city and islands. We next visited Florence, the late capital of Italy, and saw King Victor Emanuel; and from there proceeded to Rome.

'In traveling by rail through the Appenine mountains the scenery was very beautiful. In beholding the cataracts and chasms, old castles, fortifications and places of retreat, built high up in the mountains, some of them founded before Christ, and then gazing below and at the beautiful valleys and plains of Italy, covered with beautiful vineyards, olive trees by the thousands of acres, interspersed with mulberry orchards, with here and there a little fortified village, the houses of which are several stories high and painted white, one is filled with awe.

'Rome appears, as it really is, a very ancient place. There is one main street leading through the city about three rods wide, the rest of the streets are narrow and short, and some of them very filthy. We inspected many ancient structures, some of which are rather dilapidated. We did not visit France, but proceeded to Germany, Switzerland, Denmark, Norway, Sweden and other places and returned to England, having had a most excellent tour.'

Notes of this nature reveal that President Farr had a wonderful trip of travel and testimony. His speeches were translated in many languages because of his association with the Prophet Joseph.

The following was published in the "Millennial Star":

"At New York. -- The steamship NEVADA, on which Elders H. S. Eldredge and Lorin Farr sailed, arrived at New York on Monday, 26th June."

(Mill. Star 33:425. Doc. Hist. 607)

This European tour was recalled many times by Lorin Farr and it opened up a deeper interest in all foreigners living in lands less promising than his own United States. His mission took but seven months and was more of a pleasant vacation. It marked the climax of his extraordinary career. He served the church in whatever capacity he was later called, honored state and city assignments as they came. He had lived 51 years and had 38 years to go. He spent the rest of his life with his families and in a measure partly rehabilitating a fortune lost by the C. P. Railroad venture. His remaining life

is a grand lesson in living usefully and happily until the day of death and of sharing a precious knowledge of trust as he understood it. He left Utah as President of a Stake, Mayor of a town, and chairman of dozens of thriving enterprises and returned from Europe and his mission as a humble member of his church and a private citizen. It is interesting to observe how he filled his life so fully when so much authority had been taken from him. He lived what he taught, "A lazy man is soon dead. I expect to live a long time."



First row (left to right): Isaac, Velasco, Dianna Fife (w. Velasco), Elnora (w. J. Wotherspoon), James Wotherspoon, Roxanna Farr (w. Pidcock).

Second row: Belle Poulter Farr (w. Isaac), Lorin Jr., Lorenzo (Minnie WoodMansee), John Boyle, Lenora F. Pardoe (w. Tom), Mary Snow Farr (w. John Boyle), Mayme Farr Driver (w. George).

Third row: Laertes, Anne Jones Farr, Lorin, Nicholine Erickson Farr, Newton, Tirzah F. Gay (w. John), Mary Eggleston Farr (w. Enoch), Enoch.

Fourth row: Rachel F. Packard, May Williams (w. Winslow), Julia Drake Farr (w. Asael), Maggie Williams Farr (w. David), Ray Whitton Farr (w. John), Amanda Badger Farr (w. Thomas).

Fifth row: Fred Packard, Marcus, Elijah, Winslow, Asael, David, John, Thomas.

CHAPTER THIRTEEN

A FAMILY HAS ARRIVED

By 1870 Lorin Farr had sired all of his children. The family life had proved a most happy and congenial group, as each wife aided the other in every way possible. The manner of rearing a child was the test of success of a Mormon wife. Cooperation, service, interest in each child as her own, stifling covetousness as often as it appeared in consciousness, sharing a personal talent in exchange and encouragement of a talent of her sister wife, honoring the accepted law viewpoint toward the first wife by not having to suffer any humiliation because of the first wife -- these were the traits that made a Mormon wife a unique person in the annals of human relationship. She had to be deeply religious and wholly unselfish to make a success of her unusual position. The first wife of Lorin Farr, Nancy Bailey Chase Farr, was one of nature's noblest women, a companion, a leader, a sister, a student, an indefatigable worker and a wife. The first wife, in any Mormon household, was the indicator of harmony and happiness in that family. That all of Lorin's wives looked to Nancy for love and leadership is attested by each of them. Lorin knew the calibre of such a woman and honored her in her position as he did each of his wives. Lorin gave to each of his own wives her own home, her own land and as far as humanly possible, equal love and attention. Marriage to Lorin Farr and his wives was a holy and sacred union for time and eternity. Any misdeed of any one of them would be hurt to all of them. With this understanding of their philosophy it presents no difficulty to understand the success of their community life.

If you were to go in most any home of Lorin Farr's children in 1900, you would see a picture of Lorin and his wife on the mantle and in the old plush photo album pictures of all the other wives and their children. When a party was given it was a complete family gathering. More often than not, the bosom chum of a child would be the daughter or son of one of Lorin's other wives. The families lived close together in house relations as well as family thinking. What one family received, the other families got in equal value if not in identical materials. It has been remarked, "There goes a Farr girl" because she often wore a dress from the same bolt of cloth bought to clothe all the girls of that age in the family.

A short biography will be presented in the appendix of each of Lorin Farr's wives. It makes a little league of nations in differing nationalities.

Children of Lorin Farr

Nancy Bailey Chase wed Lorin Farr January 1, 1845 (d. 9/10/1892)

	<u>Born</u>	<u>Place</u>	<u>Married</u>	<u>Died</u>
Enoch	December 28, 1845	Nauvoo	Mary Elizabeth Eggleston	7/30/1914
Julia	April 1, 1848	G. S. L. City	-----	5/14/1851



Lorin Farr Birthday Party
July 27-1900

	<u>Born</u>	<u>Place</u>	<u>Married</u>	<u>Died</u>
Sarah	October 20, 1849	G. S. L. City	John Henry Smith	2/4/1921
Tirzah	May 3, 1852	Ogden	John Gay	10/23/1946
Lorin (Lo)	February 21, 1854	Ogden	-----	10/8/1928
Ezra	February 1854 (?)	Ogden	Elveretta Kay	12/5/1933
Newton	May 31, 1856	Ogden	Martha Davis	6/16/1921
Diantha	April 5, 1858	Ogden	-----	10/30/1858
Diana	April 5, 1858	Ogden	Ben E. Rich	8/27/1933
Isabel	March 3, 1861	Ogden	Heber J. Sears	4/20/1936
Mary Belinda	October 16, 1863	Ogden	-----	7/21/1864

When Brigham Young performed this wedding ceremony on New Year's day at Nauvoo, he blessed Lorin and Nancy with health and happiness and a desire for a large, faithful family. When twin boys were born in 1854, Lorin remarked, "Well, that's a good start." And when twins were born again, girls this time, he said, "Brother Brigham surely pronounced a potent prayer!" About this second pair of twins; they were a considerable concern for Lorin Farr. They were born on April 5th of 1858 and the great exodus south had to be made by May 1st. Enoch the oldest child was but twelve years and Sarah, the oldest girl, was but eight and a half. It was Sarah's chief chore to care for Tirzah (6) two little twin brothers, Lorin and Ezra (4), and Newton (2). And live in a wagon box! We can well understand Lorin's pressing anxiety to return to Ogden, especially when the army stopped at Camp Floyd.

Lorin wed Sarah Giles July 26, 1851 (d. 2/26/1892)

	<u>Born</u>	<u>Place</u>	<u>Married</u>	<u>Died</u>
Joseph	August 7, 1852	Ogden	Sally M. Porter	11/20/1939
Thomas	March 16, 1854	"	Amelia Badger	9/29/1936
Marcus	April 2, 1856	"	C. Josephine Ballan- tyne	4/7 /1934
Sarah Mariah	March 30, 1858	"	Richard J. Taylor	11/10/1943
Roxanna	February 3, 1860	"	Jedediah Pidcock	2/5 /1927
Winslow	May 9, 1862	"	Mary Hannah Williams	1/6 /1914
Rachel	September 24, 1864	"	Fred Packard	
Lenora	March 22, 1867	"	Thomas Pardoe	
Hyrum	February 15, 1870	"	(died as a child)	

It will be noted that Sarah had four small children when the Ogden Saints were obliged to go South, Joseph (6) Thomas (4) Marcus (2) and Sarah Mariah (2 months). It is evident that neither Nancy nor Sarah could help each other. Both of these women were expert nurses and their help was sought by many Weber families who knew of their abilities and charity. So many of the exiles got very sick from the bad, stagnant water and some, from improper balance of food. Lorin was busy checking on the some three thousand Weber emigrants; his brother Aaron had to bury a child within this period. If ever a polygamous family was on trial, it was during this wagon box and dirt lean-to existence. And a beautiful, comfortable home so close, yet the distance of an American army away!

Lorin Farr married Olive Ann Jones February 28, 1852 (d. 12/19/1914)



Front row (left to right): Velasco, Diane Fife (w. Velasco), Lenora (w. Tom Pardoe), James Wotherspoon, Elnora (w. J. Wotherspoon), Mayme (w. George Driver), Tirzah (w. John Gay), Rachel (w. F. Packard), Fred Packard.

Second row: Lorin Jr., Thomas, Amanda Badger (w. Thomas), Anne Jones (w. Lorin), Lorin, Nicoline Erickson (w. Lorin), Roxanna (w. Jed Pidcock), Isaac.

Third row: Elijah, Laertes, Julia Drake (w. Asael), Asael, John Boyle, Mary Snow Farr (w. J. Boyle), Enoch, Mary Eggleston (w. Enoch), Newton, Belle Potter (w. Isaac).

Fourth row: Marcus, David, Maggie (w. David Williams), Lorenzo, May Williams (w. Winslow), Winslow, Ray Whitton (w. John), John, Mariah (w. R. Taylor), Richard Taylor.

	<u>Born</u>	<u>Place</u>	<u>Married</u>	<u>Died</u>
Laertes	January 23, 1853	Ogden		12/6 /1928
Velasco	August 29, 1855	"	Diantha Dans Fife	12/12/1937
Olive Ann	August 3, 1857	"		5/1 /1866
Ellen	October 25, 1859	"		5/6 /1866
Merlin J.	February 4, 1862	"		5/2 /1866
David	April 5, 1864	"	Maggie Williams	1/4 /1943
Asael	October 17, 1866	"	Georgina Julia Drake	

In the wagon carrying Olive Ann were three children Laertes (5), Velasco (3) and baby Olive Ann (1). This mother was one who spent considerable of her time aiding the wives with the larger families. This exodus brought the women together as no peaceful residence could ever do, it brought them face to face with the fact that children were blessings as well as obligations. And that each child affected the lives of all other children as they became units of a family or community. Even in this Utah County rendezvous of uncertain tenure the children were given organized work as well as organized play.

In a plague of small pox and diphtheria which ravaged all Utah and especially severe in Weber, Lorin and Olive lost three beautiful children within five days. I shall say more of this plague later.

Lorin Farr married Mary Bingham Freeman Snow December 2, 1854 (d. 9/25/1893)

	<u>Born</u>	<u>Place</u>	<u>Married</u>	<u>Died</u>
Willard	July 5, 1856	Ogden	(Mary Ann Romney	11/18/1951
Erastus	May 14, 1859	"	(Mary Ballantyne	6/28/1859
Isaac Farwell	May 23, 1860	"	Isabel Poulter	3/8 /1935

Mary Bingham Farr had one of the most dramatic lives it has been my privelege to know. A brief biography is written in the appendix. She had two little children when she married Lorin Farr. She had married Elijah Freeman, cousin to the Farris. Lorin adopted the two children and we grandchildren didn't know they were not his own children until we grew to adulthood.

Mary had three children when they went to Provo River Bottoms and was a good help to the other families as they needed assistance or neighbors came for aid.

Lorin Farr married Nicholine Erickson January 29, 1857 (d. 4/17/1915)

	<u>Born</u>	<u>Place</u>	<u>Married</u>	<u>Died</u>
Lorenzo - Erickson	October 25, 1858	Ogden	Minnie Woodmansee	9/24/1915
Laura	April 10, 1861	"	Winfred S. Harris	5/11/1950
John	January 4, 1863	"	Rachel Ann Witten	
Elnora	April 2, 1865	"	James Wotherspoon	7/23/1944
Elijah	December 28, 1867	"	-----	5/27/1906
Mary (Mame)	March 22, 1870	"	George W. Driver	

Nicholine's first baby, Lorenzo (Ren) was born within three months after the return from the south.

Thus, we realize that Lorin Farr had 19 children under 8 years of age in wagons, in the Utah Valley during the hot season of the year 1858. Nicholine, the shy and the youngest wife, learned to know and love her marital companions. She soon admired the great patience and dignity of Nancy, the ever present understanding smile of Sarah, the friendly helping and proffered hand of Olive, the mothering protective friendship of Mary. It was in the fleeing from an army she found the heart of a family.

At the time of the writing of this biography, November, 1950, there are but six living children of Lorin Farr. Willard, son of Mary, 94 years of age living in Holbrook, Arizona; John, son of Nicholine, 87 years of age, residing in Ogden; Asael, son of Olive Ann, 84 years of age, in Ogden; Rachael Farr Packard (86) and Lenora Farr Pardoe (83), daughters of Sarah. "Ray" lives in Los Angeles and "Nora" in Ogden; and Mary (Mame) Farr Driver, age 80, in Los Angeles, California. All of these children have active memories and take a real interest in life and modern times, except Willard, who has ('slowed down a bit but still goes to Mutual'). * From them, I have drawn a treasure house of recollections and verifications, they have helped me with the mosaic of Lorin Farr's life, in assembling all the parts, fitting events with dates, and people with events. Their very differences in recollection have often been of very best help in perfecting a certain portion of their father's life.

This biography of a great man cannot, even in a small way, portray the lives and achievements of his children. With but few exceptions and those incident to epidemic disease or accident, each of his children lived to a full stature of maturity beyond the average span of life. ** All remained faithful to the Church in which they were born, the big majority of men went on one or more missions; all were most proud of their American heritage, most of them held civic and Church positions. The girls all married Latter-day Saints, whose husbands were civic and church workers. However one may pass judgment upon the standards and beliefs of Lorin Farr, we must say that he inculcated in his family, wives and children, an intense love of his country, a faith in God and unchallengable belief in the work of Joseph Smith and his successors. He was loyal beyond most men; he demanded loyalty and honesty of all who worked for him. He tolerated each man's viewpoints as his given rights. He associated with those who believed as he.

I have had many interviews with his living children and the older grandchildren who knew him best. Many of their thoughts are reflected in this biography.

Interview with John and Asael Farr at the John Farr home 3/19/50.
Both appeared in good health after recent illnesses. Uncle Asael buried his wife a month ago, dying as she slept.

* Mutual, or Mutual Improvement Association sessions held in the evenings for the cultural arts.

**Nancy's children averaged 75 years; Sarah's averaged 76, and two living; Olive's reached 80, one living; Mary's got to 85; Nicholine's averaged 73 1/2 with two living and another killed in an accident.

We chatted for three hours about the early days of Ogden and what they could recall of their father and mothers. They were very proud of their ancestry and quite surprised that they did not or could not claim Mayflower ancestry through the Winslows. Also pleased, however, to know that they had very excellent lineage going back to the Mayflower.

Preparation for the Day

"Nearly every morning, father would come around to the houses where we boys were living and would assign us the work for the day. He kept a very close tab on all necessary jobs and made a fair distribution of the chores, as a general rule. Every now and then one of us would think we had the worst of the day's assignment. The sheep, the cattle, herding of the cows to and from the pasture, the plowing, weeding, cutting, all harvest chores, cutting of wood, watering, getting stores in for the kitchen and cellar, corn husking, haying, etc. these things kept us very busy for a good part of the day. All of us fellows early learned to ride a horse and we would sometimes go with father down to the farm or the herd on one of the ponies or work horses."

Lorin Could Work

"Grubbing and hoeing were two of the hardest jobs. On one of these days, father saw us hoeing, took a hoe from one of us and really did a fast, good job with the hoe. He knew how, alright, and proved he had done it many times as a young boy. He also knew how to make a straight row. He didn't like us to lofe or show any signs of laziness. He was one of the first to laugh at a joke or to make one as the occasion arose.

"Once, when we were haying and thot we had done a big day's job when we brought four loads of hay to the big barn, he told us that when he was our age in Vermont he could bring home eighteen loads of hay in one day. Uncle Aaron heard his remark and said to us boys, 'yes, but he didn't tell you how big the loads were. They were small, two wheel carts.' Father laughed the hardest at the joke."

"Asael told of the time when he was digging in hard ground for a foundation and when his father came up, he complained bitterly of the hard work in hot sun and got no pay, when some of the other boys could help at the store or office and got pay for it. 'I laid it on pretty hard and quit my work with real disgust. The next day father took a train for Denver and wrote me a letter; in the letter was a five dollar bill. But very few words but it said a lot to me. . . . It was one of the very few letters he ever wrote me."

Sunday School Incident

"John, Dave and Asael were playing in the big barn too close to Sunday School time and they were surprised by Lorin in one of his hurried inspection tours. 'What are you boys doing here? Why aren't you in Sunday School? Hurry up, now, and get on to Sunday School.' As they

stood around with no evident intent on going to the school, he turned back and said, 'Are you going?' We said, 'Alright' and ambled toward the church. But we didn't go to Sunday School. Instead, we crossed the street and went to the orchard. And while we were discussing the possible results if discovered away from the church, there stood father. He looked at all of us sharply, walked to an apple tree and cut down a good tough branch, cleaned off the smaller limbs and told John to step up. John got a right good pasting, but knew better than to run away. It was worse for a repeat. Dave was next and howled with every stroke as the stick was wearing out and becoming smaller with almost each stroke. By the time he came to me (Asael) the willow was about worn out but I yelled even louder than the others though I was hardly hurt at all. We were ordered home and the other boys loudly derided me for putting up such a show for so small a whip.

"We distributed the fruit and produce according to the number of mouths to feed. There would be grain to take to the mill and then properly sort for tithing, every portion of anything grown on any of our farms the best went to the Tithing Office. In fact, we were raised with the idea that the Lord's pay came first. Father had a lot of fun with us but was very strict in some things."

Further Reminiscences of Uncle John

"After Mother's last child (Mamie) was born she was sick for a long time and father seldom stopped at her home over night, but would always call on her each day to see that all was well.

Silk Industry

"It started about 1873 and ended 1878. Proposed and advocated by Brigham Young and placed on the heads of the Relief Society with Zina D. Young and Eliza R. Snow as leaders.

"Father planted many mulberry trees, and Mother (Nicoline) secured the worms and it was not long before two rooms upstairs were filled with silk cocoons ready for the market, but owing to the lack of organization and machinery it fell into decay. It seems Weber County produced the best results giving the greater effort to the project."

Benjamin L. Rich is now 73 years of age (1953). He had a rich, close association with Grandfather for many years and lived in his house for some years. He reminisces:

Work

"As a young man I saw Grandfather Farr cut down a large Locust tree nearly 3 feet in diameter. There was a row of these Locust

trees at the north side of the home on 21st Street, as you may remember. One of them had grown very large and Grandfather thought it was a hazard and might do damage if in a windstorm it should blow down, and he determined to cut it down himself. He was past 70 years of age, and with a sharp ax he chopped that tree down, making large chips as a woodsman might do, and had it fall exactly where he wanted it to fall, and did it without stopping to rest which was a remarkable feat for a man that old or for a younger man, so far as that is concerned."

Tools

"Grandfather kept a set of tools in his closet, with injunctions against anybody touching any of them without his permission. I remember he had an ax and a hatchet which he kept sharp. I have seen him on the old grindstone sharpen both of them. He also had a sledge hammer and a claw hammer; also a saw, plane, draw knife, spirit level, square and compass, and a tray of assorted nails. He was a very good practical carpenter."

Secret

"And I remember in his bedroom off the kitchen in the big house he had a large chiffonier and in the upper right hand part of it was a hinged door which was kept locked. One day I had occasion to go into his bedroom for something and saw the door open to his chiffonier. I had often wondered what was in it, and there I saw a quart bottle of whiskey, a dish with lumps of maple sugar, two glasses, and a tablespoon. Grandfather evidently kept this whiskey and the maple sugar for medicinal purposes.

Maple Sugar

"For many years after the railroad came to Utah Grandfather had shipped to him from Vermont every fall 100 or 200 pounds of maple sugar. This came in round disks about two inches thick and as large around as a plate. At Christmas time Grandfather would break the sugar up into smaller chunks and distribute a lot of it to his families and his friends as Christmas candy, and it was delicious. Also Grandfather's various families would have chunks of it which would be boiled up with water for maple syrup and which made delicious syrup for hotcakes and hot buttered biscuits."

Family Prayers

"Grandfather always had family prayers in the mornings and the whole family with hired help and everybody present was called in for prayers, and we would assemble in both the old and the new houses in the best room of the house and knelt down beside the chairs while Grandfather offered family prayers. Sometimes he would pray for ten minutes, and after family prayers we would all sit down to a large family table

for breakfast. There would be no grace said at the breakfast table, but later at noon or at night when we had dinner or supper, as it was called, we would have the blessing said upon the food, but the family prayers in the morning served as breakfast blessing."

"I remember on more than one occasion in family prayers Grandfather would say substantially as follows: 'My Heavenly Father, I am willing to go whenever thy summons comes, to be judged according to works done in the flesh. If it is just the same to you, dear Father, I want to stay upon this earth just as long as possible.' In these family prayers thanks and gratitude were expressed for various things which had happened in the family such as marriages, birthdays, deaths, births, etc., and with prayers for the Church and the Brethren, 'Thine Authorities' and for the nation. Many of these prayers were of a very patriotic nature, and they were all intimately expressed as if the Heavenly Father was listening in the room, and they were all practical. The Grandfather, you know, was born and raised a Quaker and inherited all the practical side of the Quakers. There was nothing foolish about his prayers nor about his religion. His whole life was of a practical character. As a small boy I remember Grandfather speaking in Sunday night meetings in the old Third Ward. There was always practical suggestions about gathering of the crops, planting, irrigation, building canals, fixing up fences, caring for livestock, along with religious sentiments."

Frugality

"Grandfather was a very frugal all his life. It pained him to see anything wasted. At the dinner table when we were all gathered for a meal it was impressed upon us when we were very young that we had to eat everything on our plate which we took from serving. All our food was served tabled'hote, and more than once Grandfather has compelled me to eat everything I would take out of the larger serving dishes. Sometimes he would say: 'My boy, your eyes have been bigger than your stomach, but you must eat everything on your plate, and when you get through your plate must be clean and neat and not messy.' There was a practical custom in the household in that such items as butter, syrup, salt and pepper and mustard were always placed in the center of the table so that everyone could reach from his place at the table to the center without having anybody pass the butter or anything else of that nature. Another custom of pioneer origin was that the plate was placed upon the knife, fork, spoons and napkins upside down, and when we were ready for our food we would turn our plates over and spread out our eating utensils. I remember an old custom also on rare occasions when tea was served, that the hot tea would be poured from the cup into the saucer for cooling and one would hold the saucer up to his mouth to drink out of the saucer. In fact, I was quite a child before I knew there was any other use for a saucer except to drink hot tea or milk out of it. Grandfather was very saving of useful things. Until he was quite an

old man he would pick up pieces of string and nails around the place. Before we had wire nails we used iron nails moulded with a square body and a large head. These were not as efficient as the wire nails, of course, but they were the first nails that came into the valley with the railroad and were very valuable. Grandfather had a keg of these iron nails and also several kegs of wire nails of several sizes, most of which he had picked up from construction projects, and he had numerous balls of twine which he had saved, some 6 or 8 inches in diameter, and he would not permit paper sacks to be wasted. I remember several stacks of paper sacks about the house 6 feet high. In early pioneer days, of course, these were very scarce and valuable, and they were valuable to Grandfather all the days of his life."

Sugar Cane

"I remember also that Grandfather had several plants in which sugar cane was processed and the juice boiled down in large containers into molasses, and all the families used a great deal of molasses in the winter time. I shall never forget the flavor of homemade molasses made from home grown sugar cane. It was delicious, and I shall never forget the molasses candy we used to make from it with candy parties and pulling bees when we would pull it and kneed it and make the candy almost white."

Meat

"Grandmother (Nancy) cured dried beef similar to the treatment the Indians employed in making jerked beef. It was tender and delicious and made wonderful dried beef gravy which was very popular in pioneer days.

"I remember the beef and hog killings in the fall. Grandfather employed butchers, one of whom I remember as 'Jack the Ripper' because he held his skinning knife in his teeth while he used his hands for other purposes. I have seen 12 or 14 large hogs butchered and hung up at the same time. All the youngsters in the neighborhood came around to the killings for the hogs bladders to blow up and play with as balloons. I have seen 8 or 10 beefs butchered at the same time, and after the killings the butcher would cut all these carcasses into various cuts and Grandfather would have all of them distributed to his various families and his children and grandchildren. Grandmother's kitchen was a busy place in those days. Lard was tried out and made. Headcheese was made. Other pieces were put into salt brine barrels to be preserved for the winter. Hams and bacon were kept apart and cured in Grandfather's smoke house. 50 or 60 hams would be cured and smoked at one time. Corn cobs would furnish the smoke and the heat principally, supplemented by wood from cut down orchards, apple and peach and cheery trees. These home cured hams were as fine as the Virginia hams of this day."

Tullidge

"When Tullidge was writing his history of Utah he spent about a month at Grandfather Farr's home where he did considerable of his writing. He had a room set aside for him, and I remember he had two kerosine lamps and

used all the coal oil every night. I was just a youngster. Tullidge had a gray beard. He was the first man I ever saw smoke a cigarette. Grandfather spent many hours with him telling him of early experiences and conditions of pioneer days. Sometimes they would let me sit in and listen and I could stay as long as I would keep quiet."

Wheat

"Grandfather kept a granary full of wheat as protection against a drouth or another plague of grasshoppers, for his large family and for seed wheat. The worst display of temper I ever saw was when we boys, 8 or 10 of us, stripped off our clothes and went swimming in the wheat bin. His principal swear word was 'Zounds'. He struck his cane against the floor and said, 'Zounds, zounds', several times. We scampered out of the wheat bin in a hurry and were promised a sound thrashing if we ever did such a thing again. He said we were old enough to know better and the family had to eat that wheat and it was no place for naked boys to be playing around. Of course, that was the end of that past time and word was passed out and the wheat remained clean and unmolested."

Winslow Farr Smith, son of John Henry and Sarah Farr Smith, contributes the following: (November, 1950)

"Grandfather came home to Mother's house from the Temple late one afternoon and stretched out on the couch. I said, 'Grandfather, its a long hard day you put in in the Temple.' Quick as a wink, he uncovered one eye and said, 'Well, yes it really is. They let the old fellows through first, and that makes it pretty late for us young fellows!'

"One of Grandfather's sayings I remember very well is, 'My foresight ain't as good as my hindsite--not by a darn site.'

(His most used expression to express disbelief, "Balderdash")

"Uncle Winslow Farr, Grandfather's brother many years his junior, said one day, 'Come on Lorin, its time to start for the Temple or we will be late.' Grandfather replied, 'You go on ahead, and I will overtake you before you get there. I'm not going hobbling along like you do, for people will think that I'm an old man'. So Uncle Winslow went on along chuckling.

"It was Grandfather's habit each Monday evening to leave his home in Ogden and go out to the Ogden Hot Springs for a plunge, then he would catch the Logan train to Salt Lake and stay at my Mother's home so as to be ready for the Tuesday morning session of the Temple.

"One October evening, he entered Mother's home and said, 'Sarah, haven't I got a dry suit here? This one I am wearing is a little damp.' Mother replied, 'Yes, you have a suit up in your closet, but why is this one damp? It hasn't been raining.' Grandfather said, 'I had a

little accident. I went to take hold of a railing at the Hot Springs to guide me to the dressing room and the railing wasn't there, so I went off into the plunge with all my clothes on. So I am a little bit damp.' His pride wouldn't allow him to ask for help after the plunge. He went into a dressing room, stripped off his clothes, and rung as much water out of them as he could. Then he put them on again and went out to wait for his train. Instead of going into the heated waiting room, he stood out of doors and told no one about what had happened until he reached my mother's house some hours after the accident. Mother urged him to take a hot bath, gave him some hot lemonade and sent him to bed. In the morning, she sent me up to see if Grandfather would have his breakfast in bed. He said, 'No, there is nothing the matter with me,' and except for a slight bruise on his knee, there wasn't anything wrong.

"The effect of such a wetting, and being out in the cold so long very likely would give a much younger man pneumonia, but to Grandfather, in his seventies or as he used to say, '70 years young', it was nothing.

"One day at my Mother's home, Grandfather, 80, and his younger sister Aunt Olive Walker, 78, were having a rather heated discussion when Aunt Olive had finished and stuck to her position with finality. Grandfather said, 'Well, have it your own way, Olive, you're nothing but a young upstart anyway.' "

Interview with Lenora Farr Pardoe in her home at 631, 26th Street, Ogden, Utah on December 38, 1948:

Childhood Days

"I was born on March 22, 1867, in the old log house at Twenty-First and Washington on the south-east corner, but I don't remember that very well, as I was too young. Aunt Nancy had the first house and Aunt Ann had the one just back of that, running east and Mother had the third house at the end farthest east, nearest to the hill. There was a porch that connected on the houses and a big long porch which ran on the west side of the house in front of Aunt Nancy's. (Each wife was called "Aunt" by children other than her own.) We children used to run on these long porches and play games about the posts. There was a pump on the porch from a very lovely spring. That still is the best water I ever tasted.

"We all slept upstairs in our different bedrooms. Every bedroom had a bowl and a slop bucket and a little pot under every bed. While the new home was being built, that is the tearing down of the front part of the house for Aunt Nancy, she lived on Twenty-First Street between Washington and Grant Avenue."

A Home Wedding

"I was married on December 9, 1883, at the East Farm on Jed Piddcock's birthday. That was Roxanna's husband. Winslow, everybody called him Wennow, and May lived on the farm with Sarah. Father married your father and me and we had a grand party. Yes, he (Tom)

was a handsome fellow and lots of girls wanted him. At the birthday party and my wedding eve, we had a delicious meal in the long dining room with many candles lighted all around. We had chicken and pork and many kinds of vegetables and hot rolls. All we had to do was go down to the cellar which was filled with fruit and bring up as much as we needed. We had corn starch ice cream which was frozen by hand with ice out of Father's ice pond. We sang around the piano and Father told good jokes and yarns about weddings and who was to be boss. There were present at our wedding and birthday party Jed and Sennie (Roxanna Pidcock) Jeddy and Anna, their two children, Wennow and May, Tommy and Mandy, Joe and Sally, Mother (Sarah) and Father. Richard and Mar-iah were in Salt Lake and couldn't be present."

When Company Came

"When the dignitaries came, (you call 'em authorities now-days) and that was very very often, all the three houses were in special activity. Aunt Nancy would always say, 'go get Sarah to help.' Sarah was a very quiet smiling lady, very business-like and knew just what to do when a crowd came. There was a spare bedroom just off of Father's office and we usually found places for everyone to sleep, no matter how many. Usually there were horses to go around and many times the boys would have to take care of a big yard of horses overnight and feed them oats and good hay and they would crowd out of the barn into the yard. I have a recollection when President Brigham Young and Heber C. Kimball, Lorenzo Snow and Wilford Woodruff all stayed at Fathers' one night. I was passed around and they shook hands with me. Although I don't remember what they talked about, they were ready to laugh and enjoy themselves in a kind of quiet way. They liked to have music played for them and we had an organ and Wennow could play the accordin and singing was the order of the night. The older children were invited to join in. When Uncle Winslow was there, he would play the fiddle. Always we knelt down with or without company to have prayer, just before we ate. Our houses were very separate unless company came and then we were all one, active family, especially us girls had plenty to do and had to be very quiet doing it. I remember we had inspection of hands always when company came and it didn't matter which one of the wives looked at us. Our dresses had to be clean and neat."

"Yes, I remember Brigham Young quite well but President John Taylor much better. When Brigham Young died it was like a funeral around our house for weeks. Some of us young ones didn't know why, but I do now."

Family Parties

"They were the most interesting and happy times of my child life. We would have cutting bees and carpet rags to twist and tie and we would all pitch in and make a quilt or a carpet for some one of the rooms in one of our houses. When the work was done we'd pull candy or pop corn."

Rooms

"Most all of our rooms were nicely polished wood floors with a carpet rag in front of our bed. There were big carpets all around for tables in the larger rooms. We used to be very careful and save all the fats and suet from the meats and it was fun to watch them dip candles with the wicks so all of us would be amply supplied with lights. Some of the boys were very good at making candle-sticks. I don't remember just which ones did most of it. When Father had his store, then, of course, we bought such things."

Indians and Clothes

"Another thing the girls had to do was to dry the fruit, especially the apples, apricots and peaches. Yes, all of us helped to put up fresh fruit but not one bit of food was wasted in any of Father's houses. We used to have a lot in the cellar and in the storeroom so we could share with the Indians when they came. The chiefs' wives would come every fall and ask especially for sugar, coffee, salt; those three things and then would take any extra things we could give them, such as spice. They liked brown sugar very much and they gradually got so they liked dried fruit and they would nibble on it. They would come and pitch tents right in our back yard and bring their papooses on their backs and they would stay for three or four days. We were very friendly with them. The one all of us loved the most, and even the grandchildren knew very well, was "Aunt Mary." If any of them had a bad tooth and it hurt, they would come for miles and miles to see Father and have it fixed. As far as I remember, there were not many of the younger ones who had bad teeth -- it was just the older ones. They would bring us pine nuts and moccasins for us girls and our dolls. Nearly every girl had a rag doll and when Father bought some porcelain heads to put on our dolls, we were the happiest bunch of girls in the world. The Indians loved to play with our dolls. Whenever he brought a doll or a head, he usually brought enough to supply all the girls about the same age. I do not remember any of the children getting something for one family unless it was shared by the other families. As a matter of fact, we didn't think of it being three or four families -- we just thought of it being one family and we were all each others brothers and sisters. Father would buy a big bolt of cloth or have the mills make it and then it was shared according to our families. Many a piece of goods has been handed down from father to son to son to son and the same thing for the girls; turn the cloth over and resew it, or, 'put this away for the Indians when they come.'

"Did we have good shoes most of the time? Yes, we did. I have, since I can remember. I remember Father employed a shoe maker who would look at all of our shoes and estimate how much it would cost to do the whole family and would get an order from Father. In that way, we always had good soles and we had to shine our shoes every week. Each one of us did that ourselves as soon as we got old enough. It was too bad for some of the boys who wore their shoes out too quick."

Who Is Your Companion

"All of us girls had to learn to sew and knit and crochet. All of us had to have some kind of a talent such as painting or music or sewing that would decorate the house. Father always told us that women should adorn the house inside and out. As we girls grew older, Father seemed to take more interest in the boys we were going out with than even our own mothers did. He wanted to know all about them, their habits, and what their prospects were. He didn't care whether they had much money or not. His chief concern was what kind of a character he had and he would always embarrass us by asking, 'What kind of children do you expect?' He was so busy, none of us had much of his time until he grew older, then he came and lived with Sennie and me. We had more of his time after his wives died and he was out of the Stake Presidency, than ever before."

Home Remedies and Nursing

"It seemed like each of the wives had a special calling or gift. Aunt Nancy could entertain more people quickly than anybody we ever knew. My Mother, Sarah, was a nurse and that was a God-sent to the whole family. In any sickness, she took right over. When smallpox broke out, all the people were moved up to Jones Grove and Mother went right up there to live with them and nurse them. Father took it and he had a bad case of it, but Mother stayed with him until he was entirely cured. Cholera came but not so bad as it was on the plains. Mother nursed people all across the plains. She was especially good with cholera. Her own father died of cholera at Council Bluffs."

Medicine

"Our medicines? We used to have all different kinds. Ginger tea for a cold and sometimes a little whiskey would be put in it according to the severeness of the cold. Sassafras was given to all of us for our blood whether we needed it or not. All of us had to take lobelia and that is a very nasty tasting medicine if you don't remember. Sage tea was given to us as a blood medicine and it tasted nasty at first but you could learn to like it. Asafoetida (I never could spell it) was worn around our necks to prevent disease. It stunk enough to prevent anything. Molasses and sulphur was a common medicine to help our blood and also to help clear up a throat cold. For coughs, the first thing that we had to do was put a lard and pepper plaster on our chests. Then we would take a mixture of butter and sugar and vinegar and sometimes syrup and suck on a spoon and that always relieved our coughs. Many of us coughed just to get the medicine. If we had a real sore throat, we would put cayenne pepper in sugar and cream and I still think that is one of the finest things you can do, even today. If we had any swellings from sprains or hurts, we would take salt and hot water and then pack it. We could go to the drug store and get some No. 6 which you would put on sugar for a sore throat. If a bee stung us, we would run for mud and plaster it all over us. They didn't have doctors the

way they do now and I remember we had Grandmas Pidcock and Williams for mid-wives. "

Ask Father

"Anything of any importance whatever that came up which involved us children, it would always be, 'ask Father' or 'ask Mother', and usually Mother would say 'ask Father' and Father would say 'ask Mother.' With Mother we still had a recourse for a chance at Father and he used to like to tease us when sometimes we knew he was going to say 'yes' for us. There was very little arguing on this point, however; at ten o'clock we had to be in and the fellows had to leave. The only time that was not true was when we all went to a dance and our parents went with us. "

Holidays

"The parties, Decoration Day, Fourth of July, and the Twenty-fourth of July, and Christmas; those were the four big days. For Decoration Day, all of us children would go out in the hills and pick Sweet Williams, Johnny-Jump-Ups, Bleeding Hearts, Sweet Peas (wild, they were) and Sego Lilies with different kinds of Sunflowers and Indian Top which a lot of them called Red Top and long pretty grasses and wild roses and we would have some very beautiful flowers to put on our graves. Father's lot was right on the top of the hill as you went up Twentieth street and it still is the first lot you look at when you go to the cemetery that way. He had a monument put up about as far back as I can remember and a big enough lot for all of his wives and some of his family. We would go and pull off all the weeds and take tubs and sprinkling cans and little by little we had grass growing. Then water was put in which we would use with a long hose. The flowers were put on all the graves. We would always wait for Father as he was very busy on those days. A band would come from downtown and march all the way up to Twentieth and Jefferson Avenue and all of us children liked it because we could buy soda pop and lemonade and candied or honied popcorn and different kinds of hard candy bars and candy pieces. Father's favorite kinds were peppermints and musk. In the afternoon for summer holidays we would go to the park and have races, horse and foot. Decoration Day was a big day in all of our lives as they would come for miles to the burial grounds. On the Fourth of July they would have parades and floats and a lot of horses and soldiers and cannons and they would shoot guns. We would help make some of the flags until flag cloth came. They would march from different places in town, usually from Union Square, down what is now Twenty-fifth and Washington, and they would march down to Father's house and have a serenade and get Father into one of the buggies and ride to the bowery or Tabernacle and have a big program. At night we would go to the Groves and have a dance but the best time was on the Twenty-fourth of July. That was the most popular and the most fun of all the holidays.

"At nights? We went to bed early for the most part. We were thrilled when father brought home a magic-lantern. You know, it would throw



pictures of Niagara on the wall. And we had a big batch of stereoptician views as we grew older; you could look through two glasses and see great cities and picture galleries."

"Mother said she could talk for hours and I believe she could. At eighty-five, she seems as hale and spry as at sixty-three. She says "laughter keeps you young."

His Family and the Law

When the Edmund-Tucker Act became law, Lorin Farr immediately divided his properties between all his wives and children. The exact distribution has never been made known, as these personal papers were lost. The law of the land made all matters clear to Grandfather and he responded accordingly. Such conduct came out in his trial for unlawful cohabitation. Most of his boys had been set up in business and all had a good opportunity for economic success. In most instances they carried on business established by their father, such as flour, grain, coal, ice, lumber, general merchandise, stock growing, contracting and law. Their stories make another full book. Lorin Farr had twenty sons and sixteen daughters but his children had a large majority of daughters and the economic opportunities out of Utah have so spread the name of Farr that there are but few in Weber County. The daughters have kept their land heritage and local residence to a much greater degree. The family has been represented in positions of honor and trust in law, government, education, business, agriculture, railroading, manufacturing and the Church. There will be greater achievements when his progeny once appreciates the greatness of their ancestry.

Lorin Farr's family had more than passing interest.

I came across articles similar to one below in magazines and papers from several foreign countries. Here is one that is typical. (Furnished by Lauritz G. Petersen.)

This is not recorded in Journal History.

Deseret News, Friday, March 3, 1905, Page 9.

"The prominence of Hon. Lorin Farr and his large family is exemplified in a publication of a popular Paris, France, magazine, known as the Pemina. In Feb. 15 number a marked copy of which was received yesterday by Thomas B. Farr, is a clear picture of Mr. Farr and many of his descendants, with the explanation that the Farr family, numbering 400, is the largest in the world."

John Farr

Asael Farr

Lenora Farr Pardoe



Picture taken on front yard of Asael in Spring of 1951
The above children are the last of the family to live in
the town of their birth, Ogden, Utah



Lenora Farr Pardoe

Mayme Farr Driver

Rachel Farr Packard

Picture taken by Bruce McGregor on Aunt Rays 88th birthday, in California, March 22, 1952. It is also Nora's birthday, who was 86 on her natal day, 1953.

Aunt Mayme resides with her children in San Diego, California. Aunt Ray lives with her daughter, Dorothy, in Los Angeles. Aunt Nora lives with her daughter, Alice, in Ogden, Utah.

CHAPTER FOURTEEN

ADJUSTMENT, LEGISLATURE AND C. F. MIDDLETON

A life of readjustment is always an interesting one.

Winslow Jr. had returned from his successful European Mission and settled in Ogden. In this period Aaron F. was probate judge, Lorin was in the Legislature and given various church assignments from time to time and Winslow was made Bishop of the Third Ward. This was a most happy period of brother associations, and they frequently consulted each other in their business projects.

Ogden in 1870 had a population of 3,127, grew to 5,246 in ten years and in 1890 was 14,889. Commercial prominence was assured by the railroads and an active campaign was started in Ogden to influence the Denver and Rio Grande to come to Utah and join with the UP and CP as a vital railroad junction. With more available time, Lorin put considerable energy in these major activities for the building of the state.

1872, Lorin Farr was elected a member of the House in the Utah Territory. He was chairman of Judiciary and Revision, and member of Claims and Appropriations, Railroads, Municipal Corporations and Town Sites. The House appointed F. D. Richards, Lorin Farr and Enoch Reese on a committee to act with the Senate members to visit the governor and receive his wishes. All bills were referred to Judiciary for close examination and the House was guided by their decisions. A sampling of the type of committee work entrusted to Judiciary is herewith appended, with a hope that its content will not bore the reader, as it so easily could:

"Feb. 6, 1872, pp. 2 - Mr. Farr presented petition of Mr. Z. Snow, Attorney-General, praying for a pension for past and future services, which was read and referred to a Committee on Claims, etc.....

"Feb. 9, 1872, pp. 3 -Mr. Farr, Chairman of Committee on Judiciary, to whom was referred (H. F. No. 11) "An Act providing for reclaiming by irrigation, diking and draining lands," reported that in their opinion such legislation would be in conflict with the laws of Congress. (Report accepted.)

".....Mr. Farr, Chairman of Committee on Judiciary, to whom was referred (C. F. No. 7) "An Act to Amend an Act, entitled, 'An Act to regulate proceedings in civil cases, etc.,'" approved Feb. 17, 1870, reported back said bill with amendments, and recommended its passage.

".....Mr. Farr, Chairman of Committee on Judiciary, to whom was referred (C. F. No. 12) "An Act for the solemnization of marriage," was read the second time.

"Feb. 13, 1872, House:

.....Mr. Farr presented a bill for "An Act to amend certain Charters of incorporated cities of the Territory of Utah," which was read the first time and, On motion of Mr. Snow, said bill was referred to the Committee on Municipal Corporations, etc.

"Feb. 14, 1872, pp. 6. -Mr. Farr, Chairman of Committee on Judiciary to whom was referred the Territorial Marshal's report, reported that after having examined the same and finding no law or rule applicable to that class of claims, returned said report to the table for the consideration of the House.

".....Mr. Farr, Chairman of Committee on Judiciary, to whom was referred the claim of Drs. Anderson, Richards, and Benedict, for written opinion as to the condition of the rooms prepared for the Legislative Assembly, reported thereon, and reported the same back, and recommended that the amount of fifteen dollars be placed on the Appropriation Bill for that purpose.

"Feb. 15, 1872, pp. 8 -Mr. Farr, Chairman of Committee on Judiciary, to whom was referred "An Act pertaining to actions on trespass and damage," reported the same back and recommended its passage.

"....Mr. Farr, Chairman of Committee on Judiciary, to whom was referred petition of R. W. Jordan and others, for amendments to lien law, reported that they deemed it inexpedient to legislate thereon at the present session.

"Feb. 16, 1872, pp. 15. -On motion of Lorin Farr, Jonathan C. Wright was elected a Notary Public for Box Elder county.

".....On motion of Lorin Farr, Dennis J. Toohey was elected a Notary Public for Box Elder County.

"Feb. 19, 1872, pp. 1 - A Convention was commenced in the City Hall, Salt Lake City, of which the following were entitled to seats at convention:

.....Weber--F. D. Richards, F. A. Hammond, L. J. Herrick, Gilbert Belknap, Lorin Farr, Charles W. Penrose, G. S. Erb, Henry Eudey.

".....Mr. Farr, of Weber County, moved that the constitution of Deseret, framed in 1862, be taken as a basis. He said that constitution had been acknowledged by the congressional committee to whom it had been submitted, as one of the best that had been framed.

".....Mr. Farr's resolution was read and he spoke in advocacy of it.

".....Mr. Farr's amendment was then put and lost.

"Feb. 23, 1872, pp. 1 - Fifth day of the Constitutional Convention:

. Mr. Farr said it was understood what objection congress had to the admission of Utah--it was polygamy. Were they willing to yield polygamy for the sake of obtaining a State government? If they were, say so, and obtain State sovereignty.

Lorin advocated a straight forward statement of the Territory's stand on polygamy so Congress could deal with that independently and alone.

"April, Tues. 2 - The new constitution of the State of Deseret was presented to both houses of Congress, and referred to a special committee, who substantially reported adversely to Utah's admission as a State." (Church Chron. 1872)

"1872 - Feb. 17 - Seven trains arrived from the east, the first through trains for a month on account of the snow blockade.

April 9 - George Chandler, Robert McQuarrie and myself. (C. F. Middleton) visited Camp Douglas - spent an hour or so with some of our Brothers, who are confined in prison by the U. S. ring."

The chief action of the federal authorities had so far, confined itself to Salt Lake City and centered around the Church leaders, especially Brigham Young and Daniel H. Wells. Aside from the trips which President Young took to St. George for the winter, he was almost constantly harrassed by federal officers on all kinds of possible charges. His marvelous calmness and example of control and patience was inspiration to all his followers. Each regional leader worked the harder to show their trust and devotion. Lorin Farr, at a Conference during this time, said he could never do enough for the great leaders of the Church.

A few paragraphs of a miscellaneous character follow:

"Journal History, Feb. 4, 1873, pp. 1 - Expedition to the North. By special invitation from Messrs. Thatcher, Esq., Sec. of the U. N. R. R., an agreeable party left this city for Logan at 5 o'clock yesterday morn for the purpose of participating in a general time of rejoicing in the celebration of the completion of the Utah Northern to the latter point. Among the company were Honorables Wilford Woodruff, John Taylor and Wm. Jennings, and Messrs. H. B. Clawson, A. M. Musser, Thos. G. Webber, James Cummings, R. L. Campbell, and R. V. Morris. The Deseret News and Salt Lake Herald were represented and the company also comprised quite a large sprinkling of the ladies, not forgetting a few infants. On the arrival of the party at Ogden, they were joined by Honorables Lorin and Aaron Farr, and Bishop L. J. Herrick and their respective ladies.

"Journal History, April 2, 1872, pp. 1 - Weber River (Deseret News). In company with Pres. B. Young and party, we visited the works on the Weber river. About half a mile south of the Utah Central R. R. bridge a dam is in process of construction, to head off the roaring

old stream, and prevent damage to the depot, the bridge and property on the east side of the river, generally. . . . The entire work is being conducted under the supervision of L. Farr, Esq., and elicited marks of approbation from the gentlemen present yesterday who are interested in the U. C. R. R. . . . At the rapid rate of present progress the job will be completed in a few days, and will be a boon to Ogden and the railroad companies.

"Journal History, May 25, 1873, pp. 1 - A meeting was held at Brigham City, at which Elders Wilford Woodruff, Joseph F. Smith, Lorin Farr, John Taylor and J. C. Wright preached.

"Journal History, June 26, 1873, pp. 1 - (Deseret News) President Young and Party. President Young's company arrived in Logan yesterday about noon. The names of the party are: Pres. B. Young, G. A. Smith, G. Q. Cannon and Jno. W. Young; Elders John Taylor, W. Woodruff, F. D. Richards, J. Smith, Pres. Joseph Young, Father Phineas Richards; Lorin Farr, Joseph A. Young, John Squires, D. W. Evans, Charles W. Stayner, A. M. Musser and a number of ladies. . . .

"Journal History, June 28, 1873, pp. 2 - (Deseret News) Meetings at Logan. By Deseret telegraph we have received the following relative to the meetings being held at Logan by the First Presidency and Twelve.

"Logan, June 28. Yesterday Elders Lorin Farr, Pres. B. Young and G. A. Smith addressed the congregation. . . . The teachings have been of a most practical and encouraging character.

"Journal History, Jan. 12, 1874, pp. 1 - The Utah Legislature continued its session. . . . and appointed Lorin Farr on the following committees: Judiciary, Revision, Claims and Appropriations and Railroads.

"Journal History, Feb. 5, 1874, pp. 2 - Utah Northern. (Deseret News). Brigham City, Feb. 5, 1874. At half past three o'clock this p. m. we left here on a U. N. R. R. train, and soon landed two miles beyond Willard city proper, where a connection of track on said road had just been effected and the two ends had met whereby travel between Brigham City and Ogden can be done. . . Between 400 and 500 persons were present to witness the driving of the last spike. Judge Farr and Bishops Nichols and Ward each drove in a spike, also preceding the last.

"Feb. 7, 1874, pp. 2 - Presidents Brigham Young and George A. Smith sent the following congratulatory message from St. George: (Ogden Junction, Feb. 9) Hon. L. Farr: To the officers and company of the Utah Northern R. R.: We congratulate you on the successful joining of the track, and expect for the road a brilliant financial future, and that it will be great and lasting in its benefit to the people; and congratulate you on your zeal and perseverance in building your road, as all railroads should be built, by private enterprise without the aid or patronage of the government.

"1874, May 7 - The 44th annual conference of the church was commenced in S. L. City. The principal subject dwelt upon by the speakers was the 'United Order', with Brigham Young as president." (Church Chron. p. 91)

"1874 - May 2 - Two meetings in Tabernacle (S. L. City) in daytime and one at night. Meetings were addressed by G. A. Smith and D. H. Wells and several of the Twelve upon the subject of the people uniting themselves into what is called 'The United Order of Zion'.

"Sunday (May 3) Met with the High Council in the vestra at 9 a. m. Bros. G. A. Smith, Wells and others met with us to consult together in regards to the organization of this Stake. I also attended two meetings in the tabernacle in the afternoon. A temporary organization of the order for this stake was affected as follows, to wit; F. D. Richards, President. Walter Thompson, Lorin Farr, Vice Presidents; W. W. Burton, Sec'y. Edwin Stratford, Joseph Stanford, Ass't. Secretaries, C. F. Middleton, Treasurer, Aaron F. Farr, Israel Canfield, Richard Ballantyne, F. A. Hammson, D. B. Rawson, J. T. Hart, C. W. Penrose, D. M. Stewart, L. W. Shurtliff, Directors. (C. F. M. Diary)

"June 28 - Branch of United Order organized in the district. .

"July 24 - I went with 1300 Sunday School children to Salt Lake City and attended the Great Sabbath School Jubilee. Our county turned out about 1300. About 15 thousand assembled in the new Tabernacle which was decorated and prepared for the occasion." (C. F. Middleton diary)

This reorganization of Weber Stake was a very unusual one, and as President Middleton states, of temporary nature.

One of the happiest days in the church history was the completion of the Salt Lake Tabernacle. Lorin Farr states, many times, it was the greatest building in the world, as the leaders of the Church could all be present, with a magnificent choir and thousands of the Saints hear the Prophets, face to face.

After his being made vice president of Weber, he did much of the presiding for two or three years. Such a note as "1874, Sunday, September 20 - Attended Tabernacle two meetings. . . Bro. Lorin Farr presided at both meetings." (C. F. Middleton)

"1874, Oct. 7 - We attended a general meeting of the Priesthood in the Old Tabernacle - the business of the meeting being the promotion of the work on the St. George Temple. It is now about 15 feet high. They want 250 men to work on it this winter." (C. F. Middleton) Lorin Farr was made chairman of the committee to solicit these men and arrange transportation and provide their keep while they were gone. Work was on a donation basis.

"1875, Sept. 3 - A dispatch was received by Lorin Farr from President Young ordering him to supercede L. J. Herrick in the business of the church." (C. F. Middleton)

"Sept. 5 - Lorin Farr took place as Bishop of Weber County."

There never was a call made of Lorin Farr by the First Presidency of the Church that he did not accept immediately. As Bishop, he was responsible for the secular affairs and the "United Order" demanded the keenest of judgment and a world of tact.

On May 20, 1874, Ogden was visited with one of its severest winds, strength gathering to the force of a hurricane. Considerable damage was done to stores on Washington and 24th Street. A Council was called and a general cooperative rebuilding was organized. One cannot read the intimate history of this time in Utah and not be profoundly impressed with the glorious work done by helping each other in every possible way. Neighbors would donate hours of labor to help a friend. And even a competitor, as they did after the hurricane. How times have changed! (Today some of our very labor practices forbid anyone helping anybody else in many of the trades. Such a man would not have been made welcome in early Pioneer communities. He had to help to belong. Now, he can't belong if he helps!)

October 3rd, 1875, was a gala day for Ogden and Salt Lake. Sunday school was dispensed with to give all the people an opportunity to see and hear the President of the United States, U. S. Grant. A great crowd assembled about the special train. Ogden officials joined Pres. Brigham Young and his special train from Salt Lake. Congressman George Q. Cannon introduced President Grant to President Young, Lorin Farr and many prominent men of Utah.

"1876 - August 7 - Weber County Election - Representative to the Legislative Assembly, won by Lorin Farr.

"Oct. 7, 1876 - Territorial convention held in Salt Lake City. Weber represented by Franklin D. Richards, C. W. Penrose, Jos. Stanford, Lorin Farr and L. J. Herrick.

"1877, Jan 1 - The lower part of the St. George Temple was dedicated, under the direction of Brigham Young. There were present 1,230 persons" (Church Chron., p. 97)

Lorin Farr was present in St. George for the 47th Annual Conference in the Temple in St. George. Whether he was present at the January 1st dedication I have been unable to ascertain, but he was present at one dedication.

At these services the Temple was fully dedicated and John D. T. McAllister was appointed president of the St. George Stake (April 7). (Facts reported by Historian Jensen).

Lorin Farr was elected Mayor of Ogden in 1876, for two year term. On May 28, 1877, the Weber Stake was again reorganized by appointment of many new bishops and dividing Ogden City. First Ward, Francis A. Brown; Second Ward, Robert McQuarrie; Third Ward, Winslow Farr, Jr.; Fourth Ward, Nels C. Flygare. All branches outside of Ogden were organized as Wards. This greatly facilitated Stake activities and gave local groups more and specific obligations.

In this period, two school events pleased Lorin Farr very much; the founding of Brigham Young Academy at Provo, October 16, 1876, and Brigham Young's deeding of 9,642 acres of land in Logan to the Brigham Young College, on the 24th of July. Three schools of higher education in Utah were well on their way. Lorin sent several of his daughters and one son to the B. Y. Academy at Provo. He had formed the acquaintance of Karl G. Maeser in Germany. Karl G. Maeser stayed over night with Lorin Farr several times. On one occasion, two of the children laughed at his German dialect and were to be reprimanded when President Maeser said, "If that is the only reason they laugh at me, then I am pretty good."

President C. F. Middleton made a trip east about this time, to get the feel of a long ride on a train and to "revisit some of my old haunts". When he returned, he and his wife were guests at Lorin Farr's and they spent the evening of interested recall. A part is taken from the Middleton diary:

"March 26 - Soon found ourselves in Carthage, went direct from the Depot to the Old Carthage jail in which the Prophet Joseph and Hyrum Smith were martyred - the building is now owned & occupied by James M. Browning, a nephew of Jonathan Browning - he & his family received us kindly - we spent the evening in the upper south east room, the one in which the killing was done, saw the hole in the door made by the bullet that killed Hyrum - we were shown where Willard Richards stood & where B. Taylor was covered with the feather bed after he was wounded - we were entertained very pleasantly. One of the girls sang for us and played on the peana - we slept in the lower north west room.

"27th - Mr. Browning showed us around the Town - we visited most of the places of interest & among others, we visited the offices of the Carthage Gazett, edited by old Tom Sharp, who is said to be the man who led the mob at the time Joseph & Hyrum were killed - we took a good look at the old man, but did not be introduced to him as we did not wish to shake hands with so wicked and mean a man as he is.

"March - At 10:00 a. m. we took train on the Toledo, Wabash & Western RR - we passed the old Chapman farm where we lived one summer when I was seven years old - we passed the "Emma Smith farm" where we lived the summer when I was eleven years old. We arrived at Keokuk about 11 a. m.; the trains cross the Mississippi on a substantial iron bridge. From here we got a good view of Old Warsaw, which used to be the headquarters of the mob in the days of Nauvoo. We went to the house of Mr. Charles Clark - He & his family belonged to the Church in the days of Joseph Smith & have not entirely given up Mormonism yet.

"1877, March (Continued) Sister Clark told us that Judge Higbee of Pittsfield Scott Co., Illinois, who is said to be one of the leaders of the mob in the martyrdom of Joseph & Hyrum has a daughter who was born about that time, who is marked with blood on one side of her face

& down one arm to the ends of her fingers, he himself attributed it to his participation of the said martyrdom.

"Mar. 28 - after breakfast we crossed the river on a steam ferry boat, landed in Old Nauvoo just below 'Laws Old Mill' - this is the first mill I was ever inside of in my boyhood days. It all stands just about the same - We went to the house of John J. Jenison, who lives in the Old Mark's house on the lot joining lot to the one in which Hyrum Smith used to live. He owns Hyrum's old barn, which still stands. Mr. Jenison is a Josephite but is investigating the right of Brigham Young to lead the church. He & his family received us kindly & during our conversation with him I learned that he & I were fellow classmates when boys, having both went to school to old Uncle Jesse Reed, now of North Ogden, Utah. Many places (of Nauvoo) we could still remember & recognize. We called at the Old Nauvoo House & had a conversation with Mrs. Bideman, formerly Emma Smith, the wife of the Prophet Joseph. She seemed very forlorn & down cast and reserved in her conversation. She took us into her parlor & showed us the picture of Joseph & herself painted in their younger days. She said, 'Many persons had wanted to copy them' but she would not allow it. I walked down to the water's edge & stood on the spot where I was baptized by the Prophet Joseph when I was eight years old.

"We then went onto the old Temple Block. The only thing left to mark the spot where the temple stood is the well formerly used from which to pump water into the Baptismal font - drank water from it & pronounced it very good."

Many times President Middleton reminisced of Nauvoo days with Lorin Farr. By May 27, 1877, Weber Stake was put on a permanent basis and three life time friends of Lorin Farr were sustained in the presidency, President, David H. Peery, Lester J. Herrick, First Counselor and Charles F. Middleton, Second Counselor. At the conference, President Middleton relates that President Young showed keen interest and solicitation for the health and fortunes of Emma Smith Bideman. It was the last official visit of President Young to Ogden.

June 16 - The first priesthood meeting under the new presidency was addressed by the presidency, President F. D. Richards and Lorin Farr.

June 24 - Meeting in Tabernacle addressed by Lorin Farr. President Farr spoke at many funerals during this period and began a service on behalf of bereaved families that lasted until his death. His burning testimony of knowledge of an eternal life made him sought after by those, even not of his faith.

August, Wednesday 29, 1877. President Brigham Young died in Salt Lake City. It didn't seem possible and all Utah went into the deepest mourning this state has ever known (statement is the author's). Ogden put flags

at half mast and some remained so until snow flew. No one could feel more grieved for personal loss than Lorin Farr, but he was one of the first to say, "Now, he can plan with Brother Joseph and the Lord". Every member of Lorin Farr's family, who was twelve and able, went to the funeral held in the Salt Lake Tabernacle on Sunday, September 2nd. The sacred grounds have possibly never known a greater crowd. Papers that raved against the "Mormon" prophet rose to great editorial encomiums, now that he was dead. This biography concerns Lorin Farr, but Brigham Young forever remained a great part of Lorin Farr.

It was soon accounted a blessing that the two great prophets of modern times had gone to their rest where enemies could not again molest them. So great had been the inspired organization under Joseph Smith, that the passing of Brigham Young in no manner lessened the purpose and power of the Church. By the 4th of September, the Twelve Apostles announced their leadership to carry on as Joseph Smith and Brigham Young had done before them. John Taylor was selected as president. Richard, son of President Taylor, married Sarah Maria Farr, daughter of Lorin and Sarah Giles Farr, bringing the two families closer together.

On September 17th, the corner stones of the Logan Temple were laid and dedicated. As the Salt Lake party arrived in Ogden, they were joined by Apostle F. D. Richards, L. J. Herrick, Lorin Farr, A. F. Farr and R. J. Taylor (Lorin's son-in-law) (Journal History).

In 1878 Lorin was still busy in the Legislature with his usual committees. In 1880 he was elected Speaker pro tem, and represented Weber with D. H. Peery.

On July 2, news came of the shooting of President Garfield in Washington. The city officials cancelled the July 4th celebration. And to be challenged on patriotism! On July 3rd the 2nd Ward meeting was jammed to hear Lorin Farr give a patriotic talk (C. F. Middleton). Garfield was buried on September 26th and Ogden held memorial services in the Tabernacle, with Lorin Farr as one of the speakers.

1882, March 14 - News reached Utah that the Edmunds bill was passed by Congress, the bill disfranchised polygamy and provided punishment upon all those living with their plural wives - it also provided for a commission of five men to regulate and control all elections and registrations in Utah. This called for immediate action by all Saints concerned and affected many in varying degrees of protest or dismay. Lorin was one to take the news calmly and was surprised it had been delayed by Washington so long.

"1882, May 7. Quarterly Conference of Cache Valley in Logan Tabernacle (Journal History) -- President John Taylor, Jos. F. Smith, Apostles Wilford Woodruff, Erastus Snow, Lorenzo Snow, Franklin D. Richards and Moses Thatcher, Elders C. W. Penrose of S. L. and Lorin Farr of Ogden on stand.

"28 July, 1882 pp. 5. Ogden Daily Herald, July 28, 1882. Birthday Reunion. On Thursday night, a large number of the children of Hon. Lorin Farr met at his residence to felicitate him on the 62nd anniversary of his birth and present him with some substantial tokens of the children's regard for their aged sire.

"Several of the parlors were filled with guests on the occasion. Over sixty persons sat down to a sumptuous repast consisting of the substantials and delicacies of the season. Among the numerous guests were Hon. John Henry Smith, and wife, son-in-law and daughter of the host; Hon. A. Farr and Bishop Winslow Farr, brothers, and some other near relatives of Mr. Lorin Farr; his wives, sons, and daughters, sons-in-law, and daughters-in-law. Among the valuable gifts presented by them to their father was an elegant new spring-backed easy arm-chair to recline in. The evening was spent in a social, happy manner.

"Mr. Farr was elected ten consecutive times to the Mayoralty of Ogden, and served two years each term. He was then succeeded by Hon. L. J. Herrick, who filled the chair of Chief Magistrate for six years. At the expiration of that time Mr. Farr was again elected Mayor and served two more years, when he was again succeeded by the present incumbent of that office.

"Hon. Lorin Farr has been returned a member of the Legislature of Utah, at every election for the purpose, except one, since the Assembly was first organized.

"We unite our congratulations to those of the many friends of our honored fellow-townsmen and are pleased to see him so hale and hearty and surrounded by so numerous a posterity, and hope he will live to see many happy returns of his natal day."

Lorin Farr was completely removed from Stake executive work for the first time since he came to Ogden, when President Taylor announced L. W. Shurtliff as President and Charles F. Middleton and N. C. Flygare as counsellors. That was on January 21, 1883. Lorin was set apart as Stake Patriarch soon after and kept that position until death. His Church activities from here on extend over a wide territory and less in Ogden City.

CHAPTER FIFTEEN

SOME PHILOSOPHY, A TRIAL AND AN ACCIDENT

Lorin Farr, in 1885, was sixty-five years of age. He had known, intimately, every apostle of the Latter-day Saints Church from its inception. He had most of them in his own homes and was a guest in their homes. All state and federal officials he knew as well as they could be known. Railroad officials sought his company and friendship and his passes on the local companies proved most convenient.

Because of his great experience, loyalty and testimony, he was used many times and places, both for sacred and patriotic purposes. His family was grown, married and grandchildren started to have a place in their respective wards and communities. A few samplings of his thinking are presented herewith. Though brief, they give a very adequate picture of this mature man. First we read of him in Logan, then Salt Lake, out at Kaysville or Hooper, down in Manti and Provo. He talked many times in the Provo Tabernacle and sent some of his children to the B. Y. Academy.* President A. O. Smoot and Karl G. Maeser were his close friends. A speech he made in Provo was reported as follows:

"30 August 1885, pp. 8

THE TERRITORIAL ENQUIRER

Provo City, Tuesday, September 1, 1885

UTAH STAKE CONFERENCE

"At 10 o'clock on Saturday morning the Conference opened in the new Stake Tabernacle, which had been temporarily fitted up for the occasion, Pres. A. O. Smoot, presiding.....

"Elders Lorin Farr, of Ogden: How far we all realize the covenants we have made, and how near we come to keeping them, if for each of us to answer. There are no people upon the earth that have greater cause to be thankful and humble before the Lord, than the Latter-day Saints. When we came here the country looked like a barren desert. I thought then, however, that our settling here was in fulfillment of the prophecy of Daniel, of the little stone cut out of the mountain, that was to fill the whole earth. But to make such an assertion, would almost be looked upon as treason. I feel, however, to bear my testimony, that we are the people spoken of by Daniel. I am often led to ask, how is it that the professed Christians are so intent upon trying to make the people generally believe that we are the worst people on earth. What have the Latter-day Saints done to justify this feeling?

*David, Lenora and Mayme.

Do we not teach the doctrines that Jesus taught? He taught all that we advocate with the exception of plural marriage, and I am a witness to the fact that the most of our persecutions were received before this principle was given to the people. Hence we see that the persecutions of the Latter-day Saints have come upon them for receiving the doctrines that the Christian world at large profess to believe in. My testimony is that our present persecutions are not on account of the practice of polygamy. This is only an excuse. But I wish to say that our prospects were never better than at the present time. There must be an opposition in all things. When may we look for for a change from our present condition? Satan has borne rule upon the earth without exception, ever since the fall of man, and I cannot remember of reading of a time when he had more to do with the government of the people of the earth, than at the present time. Well, in the face of all the opposition we have had to meet, it has taken men of integrity to come out from the world and join this work. Satan will not cease his rule, until men shall look upon the things of this world as of a secondary nature. All this persecution then is essential. The Lord has plead with this people for the last fifty years but it has not made much of an impression, and it seems necessary to use more force. I feel that this is the set time of the Lord, when he will set up a just government. The world may look upon us as they please, the Latter-day Saint will yet triumph over all of their enemies. May we be prepared for that great event."

"Journal History, January 28, 1886, pp. 8

THE TERRITORIAL ENQUIRER

Provo City, Tuesday, March 2, 1886

UTAH STAKE CONFERENCE

"The regular quarterly Conference of Utah Stake convened on Saturday last, President D. John presiding.

"SATURDAY AFTERNOON. . . . Elder Lorin Farr of Ogden: I know that God has set his hand to raise up a righteous government, under which all may enjoy their rights unmolested. Many who are not of us wonder how it is that the Latter-day Saints are so firm in their purpose to live their religion. Our enemies are not willing that we should have any doctrine higher than they themselves profess. The Latter-day Saints are composed of a class of people who had the stamina to come out of the world, enduring persecution and privations, for the sake of truth. This feeling of independence and the love of right is a characteristic of the people of Israel and I believe that a majority of them will stand firm in their integrity. For many years the Lord has been calling upon us to draw near to one another. If we had done this, we should not be in the condition we are in today.

"We have the promise that some who saw the beginning of this work, would live to see a temple reared in Independence, Jackson county. And Jesus dwelling therein. Well, the time is drawing near a close. We cannot be made perfect only by suffering. There is no way by which we can appreciate blessings only by a contrast. When the Lord sets up his government he must have a true people. For this purpose persecution is being brought upon us, and our Holy Temples have been erected. If we were permitted to know the blessings that are awaiting us in the world to come, the Prophet Joseph Smith said, we would, many of us, in our ignorance, commit suicide in order to go there. We must be tried here for before the Lord establishes his work, he will have just men to officiate in his church. There are to be Stakes of Zion built up all over the world, and there must be true men for presiding officers. Even among the Latter-day Saints, there are but few that are leading spirits. Before these are known, we must have trials.

"What will be the consequences, if the bills are passed that are before Congress at present? The government of Utah will be thrown into the hands of irresponsible men, and if this people do not make God their friend, they will be overcome. I know that this is the people of God, and I know that He will stand by them through it all. I know that, come life or come death, the Latter-day Saints as a community will be true to their covenants.

June 24th, 1886 - Arrested for Unlawful Cohabitation. One of the most famous cases in the annals of Utah was the trial of Lorin Farr. The records tell the story better than any comments I could give.

"July 12, 1886, pp. 5. Deseret Evening News.

A JUNCTION CITY BUDGET

Ogden City, Utah, July 9th, 1886

".....After disposing of this case for the present, that of Hon. Lorin Farr was called. It will be remembers that Mr. Kimball, counsel for defendant, on Wednesday last made a motion to quash the indictments on the ground that the names of the witnesses were not all endorsed on the back of the document; and further that one of the grand jurors was absent when the indictment was pressented in court. The Court ruled that these grounds were insufficient; the motion to quash was denied; the defendant, by his counsel, interposed other objections, all of which were overruled, and Mr. Farr was ordered to stand up. The five counts in the indictment were than read by the clerk of the court, to all of which the accused answered 'Not guilty.' Being informed that this was all that was required of him at that time, Mr. Farr left the room without being notified as to when to appear again for trial. Subsequently his counsel was told the case would not be called up again during the present term.

"November 23, 1886, Deseret Evening News:

"First District Court. The case of the United States vs. Lorin Farr, for unlawful cohabitation, was taken up, and was proceeded with today.

"November 24, 1886, pp. 2. Deseret Evening News.

OGDEN DEPARTMENT

TRIAL OF LORIN FARR

"The Court met Tuesday morning at 9:30. Mark Lindsay was arraigned on a three count indictment charging him with violating the Edmunds law. . . .

"The following jurors were then sworn to try the case of the United States vs. Lorin Farr, indicted under the 3rd section of the Edmunds law relating to bigamy and polygamy: the charge against Mr. Farr is unlawful cohabitation:

"John Standing, Mark Fletcher, John Allen, Jesse Vanderhoof. Thos. O. Conner, Wm. Benton, Temple Short, C. A. Eklund, Wm. Studer, John Jay, Jos. Wood, Jonathan Pullam.

"Mr. Bierbower stated the case to the jury, in which he said there were five counts in the indictment, that is, he said there was one count for each wife, as the defendant is said to have held them all out to the world as his wives. The attorney said, however, that the first count might possibly be thrown out as there seems to be an error in the time. The error was an oversight in Mr. Niles in drawing up the indictment.

"Mr. J. N. Kimball, for the defence, moved the court to throw out the first count. His Honor took it under advisement. Counsel then moved that as there is only one punishment provided for the crime of unlawful cohabitation that the prosecution elect which count they will proceed with, and thus all, except that one, be thrown out so as to prevent "segregation." After some discussion the motion was overruled, and the trial was proceeded with. The court and counsel considered this a very important case, and all the witnesses, except the one on the stand, were excluded from the court room.

"The counsel for the defense were Jas. N. Kimball, Esq., and Hons. P. H. Emerson and S. R. Thurman, the latter gentleman volunteered his services."

The "Ogden Herald" reports the case in full and these notes were used by Historian Tullidge (Ibid, pp. 178-187):

"The crowning event in President Lorin Farr's life was his arrest and trial on the charge of unlawful cohabitation.

"The case came up in the First District Court of the United States on November 23rd, 1886. The following is the report of the trial given by 'Ogden Herald';

'The empaneling of the Jury in the Farr case was resumed and the eleven jurors passed for cause. C. A. Eklund was called and examined as to statutory qualifications and for cause and passed.

'Mr. Grant was excused by the defense and Jos. Burrows was examined and passed, but was excused on the peremptory challenge of the defense.

'Wm. Studer was then called, examined and passed.

'This completed the panel and the prosecuting attorney then outlined the case.

'Mr. Kimball asked that the first count in the indictment be ruled out on the ground that it named a period of time that did not come within the statute of limitation. Taken under advisement.

'The gentlemen then moved that all counts in the indictment be stricken out. The reason for asking all this was that all the counts made only one offense. Overruled.

'All the witnesses were excluded from the room except the one who should be testifying.

'The following are the witnesses: Miles H. Jones, Thomas Williams, George Tribe, Elija Farr, Eliza Gay, James Wotherspoon, Valasco Farr, Thomas Farr, and Mrs. Nancy C. Farr.

'The last mentioned witness took the stand and testified to being the first wife of Lorin Farr; was married to him in 1845.

'This witness was then excused, on the motion of the defense, on account of her being the first wife of the defendant.'

"Mrs. Ann Jones Farr was sworn, and gave the following answers to the interrogations of the public prosecutor;

Is acquainted with the defendant; was married to him in February, 1852, in Salt Lake City. The defendant was married before he married witness, to Nancy Chase Farr.

The question of who was defendant's second wife was objected to by the defense and the objection was sustained.

Were there any other wives in Mr. Farr's family? If there were, state who they were and in their order. Objected to by the defense. Objection overruled. (p. 179)

Witness replied: Nancy Farr, Sarah Farr, and I came next; Mary Bingham and Nicoline Farr.

Were those five women named in the indictment as his (Mr. Farr's) reputed wives?

They were reputed to be.

Do you know that Sarah Farr or any of the other ladies were married to Mr. Farr?

No sir, I was not there to see them married.

Do you claim Mr. Farr to be your husband?

I do not know whether I do or not, it has been so long since he has lived with me.
As a result of the marriage with Mr. Farr, were there any children born?
Yes, sir.
How many?
Seven.
What is the age of your oldest child?
Thirty-five years.
Of the youngest?
Twenty-five years.
Did you at any period of your life live with Mr. Farr in the same house?
No, sir.
Where do you now live, Mrs. Farr?
On the farm.
How many times has Mr. Farr been up to the farm during the past year?
I don't know; it has been only a few times.
What brings him up there?
To see his business.
Has he ever remained there over night?
No, sir.
Have you not been at the table when he dined there sometimes?
Sometimes he sits down with the boys and I also sit down with him.
What position does he take at the table?
Just where he happens to stop.
Do you recognize the marriage relation between you and Mr. Farr as still existing?
Yes, sir.
Can you state the age of the youngest child in the family?
I think she is about 18 years old.
Have you been away from your home during the past three years prior to the 24th of June last?
I have been back east.
When did you go east?
Early in the spring of '83.
Who went with you?
Mr. Farr and his daughter.
Did Mr. Farr go with you?
He went in the same train.
The noon recess was taken at the conclusion of the testimony of this witness; and at the reopening of the court the grand jury came in and presented a number of bills of indictment. These were filled and the jury retired.
Mrs. Ann Jones Farr continued her testimony in the case of the U.S. vs. Lorin Farr as follows:
Cross-examined by Mr. Kimball.
You say you visited the east in the spring of 1883?
Yes, sir.
How do you know it was in the spring?
Because it was cold weather.
How long were you gone?
I think about five weeks.

How did you come to go together on your trip east?

Mr. Farr and his daughter were going east and I concluded I would go with them.

Where was Mr. Farr going?

To Vermont.

What was the object of his visit?

He went to see his friend.

Were you going to Vermont?

No, sir; I was going to Connecticut to visit my friends.

Did Mr. Farr, about the time of passage of the Edmunds Law, have any conversation with you respecting the passage of that law, or make any statement to you with respect to how he would have to live with you or any of his wives?

Yes, sir.

What did Mr. Farr say?

Objected to by the prosecution and objection sustained.

Was there any change at the passage of the Edmunds Law as to defendant's living with you?

He never made any change because he never lived with me for a long time before that.

Do you know what the repute has been as to Mr. Farr's living with more than one since the passage of the Edmunds Law?

Yes, sir.

What is that repute?

That he has lived within the law; that he has only lived with his first wife.

By the prosecution: When you went east who bought your ticket?

I gave Mr. Farr the money and he bought it.

Who gave you the money in the first place?

I came honestly by it, sir.

But who furnished it? Did not Mr. Farr?

I furnished some, and my son helped me some.

Did Mr. Farr furnish you any money?

No, he did not furnish me any money.

You say that the reputation is that Mr. Farr has lived within the law?

Yes, sir.

Can you tell what his reputation is in the community as to his having more than one wife, living and undivorced?

It is reputed that he has, but that he does not live with them.

Is it reputed that he has more than one wife?

It is reputed that he has had but that he does not now acknowledge them or hold them out as his wives.

Is it reputed that you are his wife by the community?

I suppose it is reputed so.

Are not Sarah and Mary and Nicoline reputed to be his wives?

I guess they are all reputed to be the same.

Question by the defense: This reputation is simply founded on the marriage ceremony is it not?

Yes, sir.

Did he tell you at the passage of the Edmunds Law that he would not recognize you as a wife?

Yes, sir, he has never acknowledged me as a wife since that time.

By the prosecution: Are you, then, his wife now?

I don't know; he has never given me a divorce.

What form of declaration did he make to you after the passage of the Edmunds Law as to his intention or determination?

He said that he was going to obey the Edmunds Law; that he did not any more speak to me as his wife.

By the defense: Did not Mr. Farr say that the law meant business; and that if he had anything to do with you that that meant penitentiary?

Yes, sir.

Mrs. Nicoline Erickson Farr was next called. She was sworn to tell the truth, the whole truth and nothing but the truth, and then took a seat on the witness stand. She resides in Ogden; was married to Mr. Farr in 1857; there has been no separation since that time.

Then you are still his wife?

I don't know. I have had no bill of divorce.

Who lives with you?

My daughter.

Who provides for your support?

Mr. Farr.

How long is it since Mr. Farr lived in the same house with you?

It has been five or six years.

Has Mr. Farr been to visit you/ during the last three years?

He has been there for the purpose of seeing his son.

You have been married to him and look upon him as a husband, and he provides for you?

Yes, sir.

There was no formal separation except the law itself?

No, sir.

Did he visit you between the first of January, 1885, and the 31st of December of that year?

He never visited me, but he called at my house to see my son.

The same question was asked respecting the year 1885, and to the 18th of June 1886, and a similar reply was given.

In answer to the cross-examination by the defense, witness said her son was 19 years of age he works in the store, and Mr. Farr came to the witness' house to see the young man about the business of the store. His whole attention was directed to the business between him and his son.

What statement did Mr. Farr make to you at the passage of the Edmunds Law?

He told me that he was going to keep the law.

Has it been the repute that you ladies who were his wives previous to the passage of the Edmunds Law are no longer his wives?

Yes, I think it has.

What is the nearest way for Mr. Farr to go and visit his sons who live on the same lot as yourself?

It is through my lot.

Is there a path through your lot that existed previous to the passage of the Edmunds Law; and does that path still remain?

Yes, sir.

By the prosecution: In the visits of Mr. Farr have you ever asked him to dine with you?

Yes, sir, I treat him as I would any other friend.

By the defense: You have had supreme control of your household since the passage of the Edmunds Law?

Yes, sir.

You have heard the other ladies of the Farr family say that Mr. Farr does not recognize you as his wife, have you not?

Objected to by the defense, on the ground that the witness would say yes to any such question. This created a roar of laughter and the witness was dismissed.

Norah Pardoe, a daughter of the defendant and Sarah Giles Farr, was next called.

She is a married woman; was married at her mother's residence about three years ago.

Who were present at the marriage?

I cannot remember exactly. My father was there and my brother and several others.

Who married you?

My father married me.

Where has your mother resided during the present year?

She has had no particular home, but has resided among her children.

Cross-examined by defense: Your father performed the marriage ceremony?

Yes, sir.

At whose request did he marry you?

At my request, sir.

You have only seen your father at your mother's house but two or three times since you were married?

I don't know that I have seen him there two or three times; not more than that, at any rate.

Has your father been to see you as often since your mother ceased to live with you, as before?

More frequently, sir.

By the prosecution: Do you know who provided for the support of your mother?

We all give her a little something.

This concluded the testimony of this witness and as she left the witness stand the prosecution called for J. P. Emmertson. The gentleman was not in the room, however, and a recess of a few minutes was taken.

In the meantime Mr. Emmertson was found and taking the stand business was resumed. He testified to knowing the defendant for four or five years. Had done some business with him and witness' wife had worked for one of Mr. Farr's wives.

Remembered going to the house of Nancy Chase Farr for some washing in '84 or '85. Was not acquainted with Ann Jones Farr, but identified that lady, who was in the court room as having been in Mr. Farr's house in 1885 when witness called there. At that time defendant came in, stayed a few minutes, put on his coat and left.

Witness is acquainted with Nicoline Farr. Has seen defendant at her house on several occasions, but could not remember the dates. Had not seen the defendant go in there during the present year. It was before the time of Mr. Farr's indictment. Witness had, at one time, been a member of

the Mormon Church, but had been cut off.

The prosecution then asked witness if he had been threatened with violence. He answered no; but the defense objected to the question as irrelevant, and the objection was sustained.

In cross-examination witness said that he was not familiar with the interior of the house from which he fetched clothes. This was Ann Farr's house. Mrs. Wm. Farrell testified that she and her daughter had occasion to visit Mr. Farr's farm in 1884. She saw Mr. Farr there at that time. He seemed to be at home and acted very much as witness' husband acted when he comes home.

(Laughter).

Chris. Anderson was called. Is acquainted with Mr. Farr and with the place where Nicoline Farr lived. Had seen the defendant there a few times during the past three years. Mrs. Nicoline Farr is looked upon and recognized as one of the wives of defendant.

Cross-examined: Never saw Mr. Farr enter or go out of the house of Nicoline Farr.

Did not know whether Mr. Farr had recognized this lady as his wife during the past three years.

At this point an adjournment till 9:30 Wednesday morning was taken.

Wednesday Morning

T. F. Anderson was sworn. Is not personally acquainted with Mr. Farr. During the winter of 1883-4, Mr. Farr was living on his farm. Remembered that defendant called at the house in town to see his daughter during the time mentioned; there was a lady with him. This lady was a Mrs. Farr, but witness could not tell her name. Saw Mr. Farr in company with this lady as many as half a dozen times within the time mentioned.

Cross-examined: What witness knew concerning defendant's living at the farm was what he had learned from one of his daughters. Had seen defendant at the place on the farm several times during the year 1885; that was all he knew about the matter. The reason he came to see him there was because he was passing by, while out riding with his family. Thought it was understood that the farm was Mr. Farr's residence at that time.

Mrs. T. F. Anderson was then called and testified that she was acquainted with defendant; had seen defendant and Mary Bingham Farr in the buggy together during the year 1884; saw defendant at the farm during the year 1884.

Mrs. Nicoline Farr was recalled: Do you know when was the last time you went to the theatre with Mr. Farr?

Yes, sir.

When was it?

About one year and half ago.

Does the Mormon Church think it is right to practice polygamy?

Question objected to on the ground that it was immaterial, unimportant and irrelevant. An argument ensued and resulted in the objection being sustained by the court.

By the prosecution: Do you believe it is right to enter into a polygamous marriage?

An objection was again interposed and sustained.

The prosecution tried again: Having entered into a polygamous marriage with defendant do you believe it right to live with him?

The defense objected to this, but the objection was overruled.

The witness replied: I think it right if I believe the Bible

Prosecution: You believe it is right?

Yes, Sir.

How did you come to go with him?

He came after my daughter and I asked permission to go along.

By the prosecution: You had no delicacy in asking your husband, did you?

No, I was slightly acquainted with him. (Laughter)

On the Court resuming session, the defendant, Mr. Farr, took his position on the table by the side of his counsel, Messrs. J. N. Kimball, P. H.

Emerson and S. R. Thurman. A brief pause followed while a consultation between the Court and the prosecuting attorney was going on.

At the close of this interview the Court ordered the first count in the indictment to be stricken out.

The defense then proceeded to introduce their evidence and Nancy Chase Farr was called: She has resided in the old homestead for the last thirty years and defendant has always made his home there. The other ladies are his wives, but he has not lived with them since the passage of the Edmunds law. Witness is acquainted with Ann Jones Farr; it will be two years next spring since she moved up to the farm; prior to that time she lived in the east wing of witness' house. It was necessary to go outdoors to get from witness' house to the other. Mr. Farr has kept his wearing apparel in witness' house. She has attended to his washing.

Cross-examined: Mr. Farr has ceased to live with the other ladies since the passage of the Edmunds law. Witness knows this because he has lived with her ever since. He has never been to the homes of the ladies named except to direct his business. Witness has received no visits from the other ladies since the year 1882.

Elijah Farr was sworn, and testified that he is the son of Nicoline Farr; is eighteen years of age, and lives with his mother; the defendant had not lived with witness' mother during the past thirteen years. Witness was engaged in the store on Fourth Street, at the present time, and had previously worked on the farm. His father has come over quite often, frequently to see him on business; that has been his sole object in coming over to witness' mother's house. Once in a great while he has taken a meal with us.

Cross-examined: Witness did not recollect of his father having any association with Nicoline Farr during the past three years. When defendant visits the house he walks right in without knocking, "being well acquainted". When he took meals there, it was at the request of witness sometimes and occasionally by the request of his mother.

An adjournment was taken till 2 p. m.

Afternoon Session.

At 2 p. m. court reopened and the Farr case was continued by the calling of Dr. Ulrich, who testified to knowing all the ladies who were said to be defendant's wives, but could not distinguish them by name; had been Mr.

Farr's family physician ever since 1880; had been in the house of Mrs. Mary Ann Farr, and on the west farm. Before 1882 Mr. Farr would come for him to wait on any of his family, and he would be at the house; his conduct on such occasions led one to suppose him to be head of the house; Mr. Farr has always paid all bills. Witness had occasion to visit the house on Main Street, one block north of First Street, once. One of Mr. Farr's sons came after him; witness did not meet Mr. Farr there, but met him on the way; he accompanied witness to the house and went away with him, as before. Since 1882 all accounts with the Farr family have been settled by the ladies or their sons. Mr. Farr acted differently since the passage of the Edmunds law from what he did before.

Cross-examined: Witness has attended members of the Farr family five or six times since 1882.

Said the prosecuting attorney: 'If the plural wife had not paid the bill, where would you have gone for your pay?'

Witness replied: 'I would probably have gone to the women, as they said they would pay me; if the lady had said she would pay me, I would never go to the man, for if I had she would never have employed me again.' The witness was excused amid roars of laughter and Asahel Farr took the stand. He is a son of the defendant and is twenty years old. He remembered that Emmertson called at his mother's house for washing once in 1885; at that time witness saw his father coming with his overcoat on his arm; he asked witness to help him put it on and the request was complied with. Mr. Farr never spent his evenings nor staid at night at the house of witness' mother. The prosecution moved to have the evidence of this witness stricken out because he was in the room when Emmertson testified on Tuesday. The motion was overruled and the cross-examination was proceeded with:

Witness had seen Emmertson in his mother's house three or four times; also saw his father there several times; he came to see witness only. Only saw him in the kitchen. Witness thought his father visited his mother's house as often as once a month in 1884.

Thomas Farr testified about the path which connects the residences of several members of the Farr family. The reputation is that Mr. Farr only recognizes Nancy as his wife. Defendant has never made his home at the farm.

Valasco Farr testified that he did not know the exact relationship existing between his mother and the defendant. He was excused and Miles H. Jones occupied the witness stand. Has been acquainted with the Farr family for the last twenty-four years. Ann Jones Farr is witness' sister. It has been the reputation that the defendant has not lived with or in any way acknowledged witness' sister as his wife; nor any of the other ladies mentioned during the past few years. Witness' sister had visited him occasionally and had always said she was living along like any other widow.

Witness had not seen defendant at his sister's house.

George H. Tribe was next sworn. He has lived within half a block of Mr. Farr's residence for the past sixteen years. The reputation is that Mr. Farr does not claim more than one wife. Witness is not aware that he claims any woman except his first wife as a wife.

Thomas Williams corroborated the evidence given by Mr. Tribe, stating that it was the general repute that Mr. Farr claimed but one wife. Witness had heard some two or three individuals say that Mr. Farr did not hold the ladies named out as his wives; could not tell whether they were his (the defendant's) wives or not, for the witness had not been in the fix himself. Mr. Williams' reply caused considerable merriment, and he was excused.

The defense announced that this completed their case, and a recess of fifteen minutes before commencing the arguments was taken.

After recess the Assistant Prosecutor proceeded to harangue the jury. He commenced his argument by abusing the Church of Jesus Christ of Latter-day Saints. He charged that the members of that Church scorned every law which was not according to their notions, and claimed the laws of the United States should not stand as a barrier between them and the laws of God. There is no government in the world, said the prosecutor, that had placed fewer restrictions upon its subjects than does the United States. The founders of the Constitution have provided a law allowing every subject to worship God according to the dictates of his own conscience; and when any man says that these prosecutions are against any religious form of worship, he says an untruth. Polygamy is no part of a decent, civilized religion, expostulated this prosecutor; it has been buried by all civilized communities for hundreds of years. No man has the right to incorporate in his religion a principle that the wisdom of the world has set a seal of condemnation upon for ages and it makes no difference if some sulky priest shall stand up and tell us that it has been revealed to him. It is degrading and cannot be tolerated in the United States. The defendant was born in the United States, yet he stands up for a system of religion that is only practiced by barbarian nations. It is this that has brought him in conflict with the law; he has not proved himself a loyal subject of his country. A person who was born in this country and then goes back on its laws, is more culpable than one who comes here from across the seas. A man in this land can believe what he pleases, but he cannot stand up and defend what men who are not blinded with religious superstition know to be wrong. There are some things we know to be wrong and polygamy is one of them. After this tirade, the gentleman called the attention of the jury to what he called the facts in the case at issue. In the first place, the defendant had practiced polygamy; he had five wives; he claims to have obeyed the law, but he has not done so. The evidence shows that he lived with two women under one roof; the testimony shows that he visited Nicoline and Sarah, and has sustained the polygamous relation with them. The question is shall the laws of the United States or the laws of a priesthood prevail. The attorney claimed that he had presented a clear case, and there-upon subsided.

Mr. Kimball, in his argument for the defense, assured the jury that he perfectly agreed with the Prosecutor in his eulogies of the United States Government. There is no evidence that Mr. Farr has set himself up against the government, but there is evidence to show that he has revered the laws of his country. The gentleman then reviewed the evidence in a clear and perspicacious manner, showing the utter absence of evidence of criminality.

A recess till 7 p. m. was then taken.

At the opening of court again at seven o'clock there was a large attendance of spectators.

Hon. P. H. Emerson, addressed the jury on the part of the defense. The learned counsel did not wish to lecture the jury. After paying the court a pleasing compliment he proceeded to call the attention of the jury to the duties that were imposed upon them. The exigencies of the case did not require the gentleman to find fault with the manner of selection of the jury, that method is perfectly right, because it is the law. The defendant has not overstepped the law during three years last past. There is no question as to the purpose of the Edmunds law, but, it never was intended by the framers of that law that a man should be convicted without evidence; it was never intended that a charge brought under its provisions should be equal to conviction.

The presumption of the law is always in favor of a man's good character. The jury is not trying the defendant for his faith and his belief, notwithstanding the lecture of the prosecuting attorney. The law cannot enter the domain of belief. But, when a man's belief manifests itself in acts against the law, then he is amenable and should be punished.

From the proceedings of the prosecution it appears that some public declaration of the discontinuance by the defendant of his relationship with his former wives, is required. But, was such a proceeding ever required from an alleged offender in another kind of offense? No. Suppose the defendant had got up in meeting or anywhere else and announced the change in the mode of his living with the ladies named in the indictment, what would the prosecution have said. They would have characterized it as an evasion of the law. The law does not require such a proceeding; therefore no man is required to take such a course.

Counsel eloquently reviewed the evidence, showing that the defendant had not flaunted the alleged relationship in the face of the public--the object which the courts say is sought by the law. The address occupied about one hour and twenty minutes in delivery and was one of the finest ever given before a jury.

The closing speech of the prosecution was made by Mr. V. Bierbower, who was appointed at the commencement of the case to assist the Assistant Prosecuting Attorney. It is unnecessary for any synopsis of his speech to be given now, as it was almost the same in every essential particular as that delivered by the same gentleman in the Snow case, and our readers can easily refer to that.

The Court charged the jury. The charge was of the usual order in similar cases. The jury retired at 9:45 and after an absence of three hours and a quarter, returned into court for further instructions. They desired to know whether it was necessary for a defendant to have applied to the President for amnesty in order to be considered to have fully complied with the Edmunds law. The ninth section of the Edmunds law provides that amnesty may be granted by the President under certain conditions.

The Court informed the jury that the section did not apply to Mr. Farr's case. At the request of one of the jurors the court also read a portion of his charge relating to unlawful cohabitation. The jury then retired and after an absence of about one hour, again came into court, reporting

they were unable to agree. They were ten to two in favor of acquittal. The bone of contention, the foreman said, was certain portions of the charge relating to unlawful cohabitation. The court, therefore, again read them his charge on that subject, and the twelve good men and true went out to try it once more. Shortly after three o'clock they returned to the court room with a verdict of acquittal on all four counts.

There were numerous exhibitions of approval among the audience, a great many friends having remained to hear the verdict. In consequence of their uproarous approval, James Wotherspoon and William Morley were arrested for contempt of court. In reply to the question of His Honor they said they did not intend to appear in contempt of court, but they felt good over the result of the trial.

The court reprimanded them and fined them five dollars each.

Mr. Farr received the congratulations of his numerous friends, who were present, and the curtain fell on one of the most important cases of the character ever tried in this district.

It may be observed that, so highly as Lorin Farr is respected by our citizens generally, that the Gentiles as well as Mormons, were altogether satisfied with this result of the trial and the emancipation of the man who has done so much in the founding of Ogden City and Weber County, and in the able administration of the municipal government as its chief magistrate for so many successive years."

Lorin Farr complied with the Edmund Law and his wives were noble in their magnanimity and understanding; all were at peace with their God and country.

Christmas was spent, this year, with all the family coming to Aunt Nancy's house for greetings and exchange of gifts. By the very nature of his life and the providing of each of his wives with a good, modern home, it was natural for all children and grandchildren to call the house either "Aunt Nancy's" or "Aunt Sarah's", etc. We never called any of the houses as "Grandfather's."

Considerable travel occupied Lorin after the trial. He didn't want to talk about it and seldom did except to a well-meaning friend who wished to felicitate. He took his children on many trips or met them at a stated place to share a trip with them. Such a note is one from the Ogden Herald, March 19, 1887:

"Hon. Lorin Farr returned from San Francisco Thursday whither he went to meet his daughter, Mrs. Heber J. Sears (Elnora) who had returned from New Zealand."

A startling extra was gotten out by the Ogden Herald on April 1, 1887 on the following page.

Journal History, April 1, 1887:

(OGDEN HERALD)

"SAD HOME-COMING

OGDEN HERALD

EXTRA.

OGDEN CITY, UTAH, 12 O'CLOCK M., APRIL 1, 1887,

From last evening's HERALD.

A GREAT MAN.

The sad news concerning Hon. Lorin Farr sends a thrill of sorrow through this community.

Lorin Farr is a great man. He is great in personal power; great in personal goodness. For years he has been a conspicuous figure in Utah. He was the father of Ogden City. Self-poised, self-contained, outspoken, devoted; we could poorly afford to lose such a man.

Every good citizen, without distinction of party or creed, will join with the HERALD in the hope that Lorin Farr may recover his full health and strength.

The entire community was shocked and startled this morning on learning that the Hon. Lorin Farr had met with an accident at Pocatello that would in all probability prove fatal. Yesterday morning Mr. Farr left Ogden on the Utah & Northern on a business trip.

The first intimation of anything very serious having happened to him was the following dispatch from Pocatello dated this morning:

MR. JOSEPH FARR:

Lorin Farr your father, fell from platform last night, striking head. Critical condition; two doctors in attendance. L. A. West.

Later another telegram reading as follows was received:

MR. JOSEPH FARR:

He is sinking fast.

Messrs. Joseph Farr, Newton Farr, Lorenzo Farr, Ben. E. Rich and John Boyle started out on the U. & N. this morning for Pocatello. Dr. J. D. Carnahan accompanied them.

At 9:30 this morning the word was:

He is still sinking; he can scarcely recover; he is still unconscious.

In response to inquiries made by the OGDEN HERALD the following dispatch was received at four p. m.:

POCATELLO, Idaho, March 31st.—Hon Lorin Farr, upon leaving the residence of Lewis A. West, where he was spending the evening, missed

the steps and fell off the platform of the warehouse which adjoins the dwelling, striking upon his head, producing concussion of the brain and internal injuries. He was carried insensible into the house. Mr. West at once summoned physicians and, with his wife, is doing all that love and kindness can dictate. He is now resting easy. His condition is critical. There is but a slight improvement in his condition upon that of last night.

Private Dispatches.

The following is a letter received last night by Jesse G. Stratford of Stratford & Sons:

POCATELLO, March 31, 1887.

DEAR BROTHER JESSE:—Brother Lorin Farr called on me last night. When he started for the hotel, he missed the step and fell off the platform. He has been unconscious ever since. The doctors do not think that he will live until night. I will write you again to-night.

Your brother,

LEWIS A. WEST.

The following dispatches were received from Joseph Farr, who went with the party to bring his father home:

POCATELLO, March 31, 1887,
9 p. m.

EZRA FARR,

Ogden:

Slight improvement; but father is in a critical condition.

JOSEPH FARR.

POCATELLO, April 1, 1887,
7 a. m.

EZRA FARR,

Ogden:

Slight improvement; we will start for home this morning bringing father with us.

JOSEPH FARR.

Application has been made to Mr. E. T. Hulaniski, U. P. Agent, to have the car on which Mr. Farr will be brought to Ogden switched on to the D. & R. G. track and run down to the D. & R. G. freight depot, which is only half a block from the gentleman's residence. In answer to inquiries made by the HERALD a few minutes ago, it was stated that the arrangements were not yet completed.

At the moment of going to press we learn that the plan above stated is arranged.

Latest Specials to the OGDEN HERALD

BETTER NEWS.

At this writing, the news from Hon. Lorin Farr is slightly encouraging.

At nine o'clock this morning the HERALD telegraphed to Pocatello and intervening stations, asking the fullest particulars of Lorin Farr's condition. Up to the hour of putting this extra to press, we had received the following:

POCATELLO, Idaho,

April 1, 1887, 11:10 a. m.

To the OGDEN HERALD:

Lorin Farr's injuries consist of concussion of the brain and perhaps internal injuries. Dr. Carnahan agreed with the diagnosis and treatment of the attending physicians Davis and Tate. Lorin Farr and family and Dr. Carnahan left on passenger for Ogden this morning. Resting easy, condition unchanged and critical.

OXFORD STATION, Idaho,

April 1, 1887, 11:25 a. m.

To the OGDEN HERALD:

Lorin Farr is on the southbound passenger train and will reach Ogden this evening. Dr. Carnahan says he is suffering from concussion of the brain, the result of his fall. His condition has slightly improved since last evening, but it is still critical. He can be partially aroused, but quickly relapses into a semi-comatose state. He is bearing the journey well so far.

Mr. Farr is expected to reach this city at four o'clock this afternoon. The HERALD will publish a complete account of his coming

Bruised and Silent Lorin Farr Returns.

Let us hope for the best.

Doctor Carnahan Says that There is no Immediate Danger of Death.

"The Utah & Northern arrived promptly on time this afternoon and according to previous arrangement the car containing Hon. Lorin Farr and the friends who accompanied him was taken around to the D. & R. G. freight depot where a number of personal friends of the distinguished sufferer had assembled.

"The car came along slowly, and among the first to dismount was Mr. Ben E. Rich. From this gentleman it was learned that the journey down had been quite successful. At the Hot Springs, Mr. Farr experiences some restlessness, otherwise he remained in a semi-comatose state.

"From the car at the depot the form of Mr. Farr was lifted tenderly and gently and placed on a stretcher. Loving hands bore him to his residence on the corner of First and Main Streets.

"His face is slightly scratched and pallid. With the exception of a slight groan or two from the patient the house was reached without incident and here was an affecting scene. Mr. Farr's family was congregated on the porch and the ladies were weeping bitterly.

"It was found impossible to get in at the front door and a march around to the back door was made. As the bearers stepped on the porch, Mr. Farr gained a slight consciousness and bade the weeping family to calm themselves; that all would be well. After he was laid on the bed, he continued his injunctions to keep quiet.

"It appears that the accident occurred about 9 p. m. , and as stated in dispatches to the Ogden Herald happened through stepping off a platform, Mr. Farr having missed the steps in the dark. Had a gentleman not been with him it is probable he would have lain there all night. He struck his left cheek bone and it is slightly fractured. Concussion of the brain was the result.

"Beyond this, the doctor can find no injuries. Mr. Farr received the best of attention from Mr. and Mrs. West and other friends at Pocatello.

"In addition to the particulars given above it was learned that Mr. Farr was offered a light on leaving the residence of Mr. West but he refused, saying it was a beautiful night and he could see all right. He fell five and a half feet. Dr. Carnahan says that everything that

could be done for him was done; that he received the best of attention. The doctor does not fear any immediate danger. He says Mr. Farr may remain in his present condition three or four days and the only thing to be guarded against is inflammatory trouble. On the way down, he drank half a glass of milk and yesterday he drank a little beef tea. This is the only nourishment he has taken.

"At 4:45 p. m. when the reporter left, Mr. Farr was in a state of unconsciousness. He laid pale and motionless, surrounded by his family and a number of his most intimate friends."

Journal History, April 5, 1887

(OGDEN HERALD)

ENCOURAGING

Latest News of Hon. Lorin Farr's Condition

A restless night.

But there was a decided improvement this afternoon

"The terrible accident which befell Hon. Lorin Farr, of this city, was the principal topic of conversation today. Friends from far and near were most anxiously inquiring after the condition of the venerable and distinguished patient and from all persons on every hand expressions of sympathy were heard.

"This morning Mr. B. E. Rich went to Salt Lake City to secure additional surgical advice which was recommended by the physician, Dr. J. D. Carnahan, who has been unremitting in his attention to Mr. Farr since the sad occurrence. It is expected that a doctor from the capital will arrive this evening.

"An Ogden Herald reporter called at Mr. Farr's residence at a late hour this afternoon and learned that the gentleman spent last night in a restless manner. Once or twice he was apparently conscious but would quickly relapse into a state of total unconsciousness. Thus the night was spent. This morning was passed in much the same way. Once or twice Mr. Farr partook a little milk. This afternoon, however, there was a decided improvement. He was resting easy and his condition seemed to be better.

"From the residence of Mr. Farr, the reporter repaired to the office of Dr. J. D. Carnahan. The doctor was engaged when the reporter called, but after a wait of a minute or two he appeared.

"What have you to say in regard to the condition of Mr. Farr, Doctor? was the question.

"Well, replied the physician, you may say that this morning his condition was practically unchanged, but this afternoon it is decidedly better.

"This is encouraging information, and strong hopes of the recovery of the gentleman are entertained."

Journal History, April 5, 1887.

"Latest reports today state that the condition of Hon. Lorin Farr is improving slowly and that unless a change takes place soon, his chances for recovery will be good."

Journal History, April 14, 1887.

"The condition of Hon. Lorin Farr is steadily improving, and to all appearances it is only a matter of time when his recovery will be complete. He is now able to sit up every day."

Journal History, April 26, 1887.

(OGDEN HERALD)

FLATTERING.

The Latest News of Hon. Lorin Farr's Condition

"Hon. Lorin Farr continues to improve steadily. Last night was spent quietly and today he was feeling much better than ever before. He does not lose consciousness at all now, and it is firmly expected that in two weeks he will be able to get out, if he continues to improve as rapidly as he has done during the past few days."

Journal History, May 31, 1887.

(Ogden Herald, June 1, 1887)

"HON. LORIN FARR.

His Condition much improved--Still Progressing favorably."

My mother spoke of the accident in this manner:

"There was one thing that all of us will always remember and that was when Father had the terrible accident up in Pocatello. The word came to either Enoch or Joseph, I forget which. They immediately went up to Pocatello and found Father unconscious and he remained that way for many days. All of the families moved around without hardly saying a word, waiting to hear the news. We prayed in the Tabernacle, in the woods, and in all of our homes, morning, noon and night. When we heard that he was going home and was much better it was like a big celebration in Ogden. Everybody seemed so happy and relieved. Many of the brethren came up from Salt Lake and administered to Father and talked with him. He told us soon after he was home that he saw Joseph F. Smith while he was in one of his comas in Pocatello who assured him that he would be all right because he had much more work to do. (When I asked Mother if that was the time he started using a cane, she said,

'No, Father used a cane as long as I can remember.') He didn't limp as some people said as that is too strong a word. He didn't stand up quite so straight after that, but always you knew that he had fire in his soul. He never talked much about his accident, as he felt it was a reproach on his own carelessness. In fact, he didn't like anyone to mention it. You never knew when Father was ill. He would work all the harder and possibly be a little quieter but that is all you could notice."

Uncle John Henry Smith came up many times and brought other Church leaders to administer to President Farr.

C. F. Middleton spent considerable space in his diary to this accident:

"1887, April 2 - We (Pres. L. W. Shurtliff) visited and administered to Bro. L. Farr.

"May 9, Late afternoon, President Shurtliff, W. H. Anderson, and I visited and administered to Bro. L. Farr, who is progressing very slow."

The flag on City Hall hung at half-mast until Ex-Mayor Farr appeared on the street.

The death of President U. S. Grant gave the "Mormons" and anti-Mormons opportunity to keep the flag at half mast for July 24, 1885, in some Utah cities. They had hung the flag at half-mast in Salt Lake and Ogden on July 4th in protest of violation of their liberties and a near riot occurred in Salt Lake. It came so close to violence that President Grover Cleveland ordered U. S. troops to be ready for action for the 24th of July. President Grant's death smoothed over a very ticklish situation. Every major national or Utah death was cause sufficient to keep the flag at half-mast. On the Z. C. M. I. in Salt Lake it so remained for many months - both factors knew it was not done solely for death. Lorin Farr's accident gave another adequate reason for the Saints. When President John Taylor died on July 26, 1887, as an exile in his own house (in the presence of George Q. Cannon, Joseph F. Smith and others), the flag was in half-mast for earnest.

We cannot understand this period of marshall rule in Utah until we read the pages of its history during the 80's. Marshalls broke into homes at night, dragged women and children out in their nightgowns, arrested the men and hauled them to Salt Lake City, Provo or Ogden for trials, fines and penitentiaries. When Lorin Farr got strong enough to get about, his recuperation was remarkably fast. He went to the homes without fathers, aided families in distress, acted as messenger between members of families, spent considerable time in arranging bail and with his legal training, helped counsel the Saints. Charles F. Middleton was exonerated in the same manner as was Lorin Farr. The chapter on federal trials for polygamy is a long one in Utah. Lorin Farr's trial was short and decisive and it left him free to come or go as he pleased. His own wives testified that he honored the intent as well as the law of Edmund's Act. He fought vigorously the unlawful and un-American acts of the bully tactics of some of the over officious officers. He acted as peace-maker wherever possible and was consulted by the more friendly federal officers. For some time to come, there was a very definite work for Lorin Farr to do and he did it magnificently. Work that could not nor did it get any publicity.

CHAPTER SIXTEEN

A PERIOD OF TRAVEL, LELAND STANFORD, AND FAREWELLS

Winslow Jr. had gone to Colorado and was there during the period of Lorin's accident. This event hurried his return and in May, 1888, he was held for trial for unlawful cohabitation. Quoting:

"Sentenced to six months imprisonment and \$300. fine and cost of court by Judge Henderson for keeping my covenants with my wives or u. c. I had the privilege to obey the law and be released but I preferred Prison walls rather than abandon my wives that God had given me or go back on my children and religion-- in the evening myself & Bro. Lorenzo Waldron were taken by a deputy Marshall to Utah Penitentiary for the term of 6 months-- after being there 2 weeks I was appointed as one of the trustys."

Very little was written or recorded of the women of this period; there was a wilderness to conquer, crops to produce, roads to build, laws to make, meetings to hold and so little space in a weekly newspaper for women affairs. Their's was the job of rearing a family first, making clothes, growing a garden, putting fruits up for the winter--all the unglamorous things. Some of the world's noblest souls have been unheralded and unknown because of the accepted place of women in a man's world. The temple was the grand common denominator for man and woman. It involved the wife and made her a partner in all the best a husband could ever be. Women, in Lorin Farr's day were happily content to be the wife of a noble, respected, good providing husband; that was pay enough. And beautiful healthy children were tributes to heritage and the guiding hand of the mother. The father planned the family life in communion with his mates, the mother executed those plans in children habits to profitable maturity. Lorin Farr had a family of love.

These stressful times had brought unwarranted care to many noble women. In 1892 the first of Lorin's wives bid adieu to her mortal life. The first to bring sorrow to the household was Sarah Giles Farr, the smiling face and beautiful voice from Wales. Her home at 2122 Washington Avenue still stands, built similarly in style to Nancy's home on the corner, directly north. During Sarah's illness, Nancy, Olive, Mary and Nicholine were patient nurses and four blood sisters could not have been more loving or concerned. Each had become a part of the other. Lorin spent most of his time in prayerful watchfulness. He realized that the first of his happy earthly kingdom was broken for the first time. All of the children came with offers of assistance, well cooked food for those who came to the house. No visitor could tell which of the children belonged to Sarah or Nancy or Nicholine.

On February 26, 1892, Sarah died in Ogden. The spirit of serenity surrounded her death as it had her life. Friends from all over the state attended her funeral. Nancy had told her, several days prior to her death, that she herself would not be long in joining her. On September 10th of the same year,

Nancy Bailey Chase Farr died and was buried in the family plot in Ogden. Possibly no woman of Utah has a more illustrious ancestry than Nancy Farr. One year later, Mary Bingham died on September 25, 1893, having had three husbands live in the same town and all good friends. Olive Ann and Nicholine lived twenty years beyond the other wives, Olive dying on December 19, 1914, And Nicholine lived until April 7, 1915. They lived to be 70, 61, 85, 73 and 78 years respectively. The latter two outlived Lorin by five and six years.

Winslow Farr, father of Lorin, died in Salt Lake on August 29, 1857, at the age of 73 years. Lorin expressed regret many times, that church and civic affairs kept him away from the companionship of his father and mother. Neither of them was talkative, reflecting something of their Quaker associations. Winslow was deliberate in speech, ready for a joke and illustrated much of his talking with apt stories and pithy remarks. He loved the mountains almost to a passion. Trees, rivers, the wild life, all fascinated him. No joy was greater than taking his family up to Silver Lake and spend the afternoon. He was keen in council and measured words before he spoke them. "He got things done". Winslow came to Utah September 30, 1850, with the Joseph Young company, farmed in Big Cottonwood and died at the age of 73 years. His chief activities were with the Salt Lake High Council and helping neighbors.

Winslow Jr. was in Mexico in 1893 and Lorin notified him of their mother's death. Winslow had been closest to his mother of any of the boys being the youngest son and remained home the longer to help his parents in their last home making. He writes in his diary:

"Raided by Indians in Mexico. On March 10, 1893 my honored & respected Mother departed this life after a short spell of sickness at the advanced age of 94 years. My Fathers family were baptized into the Church of Jesus Christ in April 1832 by Orson Pratt who then was travelling Elder in the Church in April 1832. Lyman Johnson was with Br. Pratt at the time (p. 169)

"My Mother was healed by the Power of God & Br. Orson Pratt who was afterward Ordained an Apostle the circumstances are these in which my Mother was healed she had been troubled with an abcess in the left side had been an invalid for about ten years Br. Pratt asked my Mother if she would like to get well she said she would Br. Pratt said had she faith she might be healed & would she exercise faith if he would pray for her & if the Lord would heal her would she be baptized She said she certainly would he then took her by the right hand & Said these words Olive in the name of Jesus Christ I Command you to be made whole and it was done & she never felt anything of that Pain or sickness up to the time of her death this took place in Charleston Vermont 5 years before I was born and to the Blessings of the Gospel I owe My existence & being I am very thankful that I was born in the Church & that My lot was cast in the dispensation of the fulness of time I have lived to go into the House of the Lord the Temple of God"

The testimony she bore was told hundreds of times in Winslow's presence, as each visiting friend would ask her to tell them of the miracle.

"DEATH OF MRS. FARR.

"Mrs. Olive Hovey Farr, mother of ex-Mayor Lorin Farr, of Ogden, Winslow Farr, Aaron Farr and Mrs. Olive H. Farr Walker died yesterday evening at her residence in South Cottonwood, Salt Lake county, in her ninety-fourth year.

"The deceased was one of the earliest pioneers, having come to Utah in 1847 (1850). Funeral services will be held at the residence of John Henry Smith, at No. 23 north, West Temple Street, on Tuesday next at 12 o'clock, noon. Friends are respectfully invited to attend."

April 18, 1888, pp. 3, Deseret Evening News.

"A VETERAN LADY

(President Angus M. Cannon adds a few new facts of her remarkable healing.)

"We learn from President Angus M. Cannon that he yesterday (April 18) visited Sister Olive Farr, widow of the late Winslow Farr, and mother of Hon. Lorin Farr of Ogden. This respected and venerable lady is living in Big Cottonwood, this county, with her daughter, Mrs. Olive Walker, and although in her 89th year, is still active, hale and hearty.

"We are informed of some interesting facts connected with her early life and associated with her acceptance of the Gospel and her induction into the Church.

"She lived in Charleston, Orange County, Vermont, when Elders Orson Pratt and Lyman E. Johnson in the early part of the summer of 1832, first carried the Gospel into that country. They held a meeting in the district schoolhouse, and found a welcome home with Mr. Winslow Farr. His wife (the lady now living in Cottonwood) was very feeble, having been bed-ridden for some length of time with a serious liver complaint and other complicated diseases. Elder Orson Pratt was asked to pray with the family before retiring to bed, and in doing so, prayed that faith might be given to Sister Farr that she might be healed, and rising from his knees, he walked to her side, laid his hands upon her head and rebuked the disease in the name of the Lord Jesus and informed her that she should be healed either gradually or instantaneously, according to her faith. She said that she at once felt the healing power of God resting upon her and filling her whole system and immediately removing the extreme distress and pain in her liver and left side. She exclaimed, 'I am healed,' and immediately arose and walked about her room, praising God.

"Early next morning she arose, dressed herself, leaving her husband in bed, and went out, and he, shortly missing her, followed, and met her returning from the river with a pail of water. From that time forth



Olive Hovey Freeman Farr
1799-1893

Picture taken in her nintieth year

She knew nine homes before she reached the peace
of Salt Lake Valley

she gained strength, performed her housework, reared her family, all of whom embraced the Gospel, together with William and Zerrubable Snow, brothers of Apostle Erastus Snow, who at that time lived in her family and witnessed her marvelous healing. Shortly after Brother Erastus Snow was baptized in the same town where the above incident occurred. A few years later, they emigrated with the Saints and all of them remained faithful.

"Sister Farr is the mother of a numerous posterity, many of whom are prominent members of the community."

Olive Hovey Freeman Farr, who brought a heritage of great ancestry to Lorin Farr lay in eternal repose with a smile on her age-wrinkled face, secure with her testimony of a wondrous blessing and a life of beneficence.

Lorin Farr outlived all prominent Latter-day Saints who worked with the Prophet Joseph. His friends were a who's-who of the Church and early Utah history. He attended the funerals of Presidents Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow. Presidents Joseph F. Smith and George Albert Smith spoke at his funeral, as did Apostles David O. McKay, Moses Thatcher, Bishop C. W. Nibley and Mission President and nephew, Ben E. Rich. The history of Mormonism tied up in the life and testimony of one man! He spoke at many and attended the funerals of Willard Richards, in 1854; Luke S. Johnson, 1861 in Salt Lake City; Thomas B. Marsh, who died in Ogden in 1866; Heber C. Kimball, 1868; George A. Smith, 1875, whose children joined in matrimony; Orson Pratt, 1881 (with whom he was most intimate from the time of his baptism); Ezra Taft Benson, in 1869 in Logan, Utah; Abraham H. Cannon, 1896; Brigham Young, Jr., 1903; Abraham O. Woodruff, 1904, (held funeral services in Ogden though he died in El Paso, Texas.); George Teasdale, 1907. Bishop Newell K. Whitney, 1850; Bishop Edward Hunter, 1883.

The funerals were in Salt Lake unless otherwise stated. His answer to my question, "What can you do now that you have no official church or civic job" was coming literally true; "There's always the Temple and funerals." Conferences around the Church, visiting in the mission fields and calling on friends filled his time to his death. A few important events taking place since the coming of the railroad and his mission will further round out his life.

In 1893 he was present at Stanford University for the funeral of Senator Stanford. After the Senator's death he called on Mrs. Stanford and had a long talk with her. He told her the story of Joseph Smith, his mission and plan of salvation and bid welcome to a fair investigation of the Church. Mrs. Stanford was still grieving the loss of her only son, Leland, when her husband died. Lorin's talk was most comforting to her and further cemented their friendships. It was this talk that had her welcome me when I entered Stanford in 1903.

There will be no better place than here for me to relate the wonderful visit I had with Grandfather during the week prior to Christmas, 1903. He

had written me that he was calling to see me at Stanford, pay for my tuition and have a right good visit. He had urged me to go to school and intended to pay my expenses if I would go to Stanford University. He had only one son who had gone to college to work on a degree (Elijah) and he thought he ought to have some grandsons graduate and "make up for what I didn't get." I worked during the daytime to help pay my board and room. I was rooming with William T. Dudgeon of Texas, whose father wanted him to be a Baptist Minister. When Lorin Farr came to stay with me, "Tex" moved into one of the other boy's rooms (away for vacation) and gave his half of the bed to President Farr.

On those evening visits with meals in the room, thousands of questions were asked; Tex asking to learn what he could of "Mormonism" from one who knew Joseph Smith, and I plied him with every question on all subjects about his birthplace, the state of Vermont, Independence, Nauvoo and the plains, his homes in Salt Lake, what it was to start a city on a plain, to be so young with so much responsibility. We asked him what he thought of polygamy and would he do it all over again -- these were the subjects that kept us into midnight every night he was there. He visited with Mrs. Stanford and she was having seances with spiritualism but soon left for Hawaii - would he like to visit Hawaii at her expense? During the day he talked with President David Starr Jordan. The Stanford Stables, still in existence but in lesser glory, furnished him with a horse and carriage to visit Menlo Park, San Mateo and his friends thereabouts. He gave me many addresses of relatives and friends to call on in San Francisco and Oakland. He had hundreds of friends within the bay area. The papers interviewed him almost everytime he came to San Francisco. When he called on the S. P. office to ask for a pass, in a few minutes a reporter would be around to ask him about Utah, what he thought of business conditions, the Spanish American war, what his family was doing, now that it had grown up. At nights we sat on the bed after we had said prayers and talked more of the past. He seemed hungry for companionship. He said he wanted to go to Vermont and see the old homestead, visit the graves of his grandparents, to visit Nauvoo and stand on his lot and dream again what Zion would be once the Lord brought friendliness to the hearts of Missouri. He recalled his losses without rancor -- said that Missouri and Illinois had brought him into the homes of the Prophet Joseph and Hyrum, there he met every important man of the restoration of the Church. His face brightened as with hallowed memory of the great, with no thought of the oppressor. Punishment for the oppressor? "That's the Lord's job, not mine. Work toughens your body, oppression strengthens the soul."

The first night we slept together, I had the longest laugh in my memory. I had worked hard that day and I followed him in the taking of a bath. (He was an expert swimmer and never missed an opportunity for a swim or a bath). When I came from the bath, he was waiting for prayers with me, sitting on the bed in his nightgown, his teeth in a glass of water on the dresser. The teeth I saw first; they were grinning at me hideously. When I looked at him, he was smiling, mouth open and white hair on the edge of his head sticking straight in the air! I let out one yell and pointed to him and began laughing, the more I looked at him the more ludicrous he became - the man of my pro-

foundest admiration had become a spectre of some impish sprite. He started to laugh, too, changing his face the more. Between gasps I asked him to look in the mirror. Then he laughed the harder - evidently he had never seen himself sans teeth. We laughed till we were weak and he got a "stitch" in his side. That sobered both of us and he turned out the light and asked me to lead in prayer. That was one of the supreme moments I had in self control. In bed, either of us would laugh out suddenly in the dark and the night passed in fitful sleep. At daylight, I rose slowly from bed and looked over for the teeth in the glass. They were gone! He "couldn't stand sleeping with a face like that, even if it was his own." He was asleep with his teeth where I had thought they belonged permanently. It was my first and has been my last experience with a set of false teeth.

Many of the questions I asked in those precious days of companionship, I put in my notebook as a guide to memory. What I would give had I written direct quotations and really interviewed him in the unfolding of his life!

I present here the only complete diary of his which he gave me. A part of 1893:

"(Now 73 years of age) April 15, 1893.

"1893, April 15th, Sat. 10th I attended meeting in the Temple at the dedication. Brother Marion Lyman offered up the dedicatory prayer, this day being the 20 assemblage at this dedication. I also attended the first day of dedication on the 6th of April. Brother Woodruff offered up the dedicatory prayer. I also attended on the 10th and on the 19th, they being the days for the Weber County saints to attend. Brother F. Richards was the first speaker on the 15th after offering up the shout of Hosanna which had been offered at each day's meeting, just forenoon and afternoon. Brother George Q. Cannon spoke. Joseph Forrest spoke Sunday the 16th. Attended dedication at 10 a. m. Brother George Teasdel (Teasdale), prayer; George Q. Cannon presided; Joseph addressed the assembly, and about the same ceremonies as the previous day.

"1893, April 17th. I left Ogden on the 5.5 train for Logan to see Apostle Moses Thatcher as he was very sick. I arrived there at 7:40 and found he had rested some through the day, but on account of so many friends calling, he was getting rather nervous. I stayed all night. He was rather restless and did not sleep very much. As I could do no good by staying, I left on the 6:50 train for home. I told the family they must keep all callers from his room and keep him as quiet as possible. Dr. Benedict Richards. Ornsley and Barkenrou were with him in the evening and forepart of the night.

"April 24th. I met at 10 a. m. with 1200 of the Weber County Stake. (Salt Lake Temple) Brother Lorenzo Snow led in prayer. George Q. presided, Brother Woodruff not well, this being the 30th meeting since the 6th

of April. It is expected the 2 p. m. to be the last meeting of the dedication. That will make 62,000 that have attended the dedication. Bro. B. Young, Apostles Lyman and Joseph F. Smith were the speakers.

(Part of notebook missing)

"1893, May 18th. I left Ogden in company with my brother Winslow and my son Joseph for San Francisco. We should leave on the 12:15 train p. m. The Rio Grande was late, and we did not start until 3 p. m. We got to Blue Creek, 44 miles 4-40, were hindered there on account of rock rolling into a rut on the Promontory. We got to Terrace about 10. I took supper with Mr. King who kept the eating house stations. We had a pleasant trip. Arrived at Sacramento 19th, 10 p. m. Stop off at the Western Hotel, stayed over at that place until 2:30 p. m. the 20th. Visited the capital and grounds. I also called on Mrs. Turner and took dinner with her. We had a pleasant ride to Oakland, got to San Francisco 6 p. m. We put up at the Lick House, Sunday the 21st. We went to Golden Gate Park also to the Cliff House and saw the seals. Went back on the Golden Gate Road. Got back to the Lick feeling pretty tired. Had a pleasant time, rather windy.

"Monday the 22nd I called on Mr. Dr. Roberts on Vaness. Ate two times with them. I also called on Mr. Pratt at the S. P. office. Had a very pleasant chat with him. He gave me transportation for myself and Brother to Deming and return, one for Joseph to Los Angeles and return. We stayed in San Francisco and visited many places of interest on Tuesday, 23rd.

"On Wednesday 24th, we left on the 4:30 for Oakland to take the train for Los Angeles at 6:00 p. m. on the 24th, Thursday. Had a pleasant trip over the Tehashapi Pass by daylight and arrived in Los Angeles at 1 p. m. and put up at the Natick Hotel.

"Friday the 25th I called on Mr. Wade, Gen. Manager of the Sante Fe Western Divisions. Had a very pleasant reception. He seemed to be very happy to see me. He had his clerk made me a pass for myself, my brother Winslow, and son to San Diego and return.

"Saturday 27th we left on the 8:15 train for San Diego on the Sante Fe road. We passed through oranges and arrived at San Diego 12:50 p. m. and stopped at the Bellview House, corner of Fourth and G. Streets. After dinner we called on Bishop Dooley, agent of Wells Fargo, from there to see ex-Governor Murray near the Post Office. Had a very pleasant interview with him. From there to see I. Moore, 2514 I. Street. From there back to Hotel. Winslow and Joseph went to the Theatre. I returned and had a very comfortable sleep.

"On Sunday the 28th we crossed the San Diego Bay and called on Governor Murray who is stopping at the Coronado Hotel. Also met with Bro. Eldrege's son who in company with wife and sister are stopping at the Coronado. We also took a plunge salt water bath, price 50 cts. Came back to

our hotel 3:00 p. m. The Salvation Army Society were holding meetings on 5th St. between F. & G. Streets. Mrs. Ellis keeps the Hollister House of F. St. between 7th and 8th.

"Monday the 29th we settled our bills at the Bellview House. I paid \$5. 50 for the whole; \$2. 75 for me; \$1. 75 for Winslow; \$1. 50 for Jo. Winslow and I took the 9:30 train, 30 cts. return ticket, 9 miles. Spent about an hour with Mr. F. Z. Kimball at his house. He took us in to his orange orchard and had all the oranges we could eat. They were very nice. Come late to our Hotel. I ate a very hearty supper as I was very hungry.

"Tuesday the 30th the Knights of Pitheous had a big time. We went over the bay to the Coronado Theatre. Mr. Ernest Eldredge and his wife and sister. Also met a brother who lives close by the Hotel by the name of Hammer and his wife. We came back about 6 p. m. Gov. Murray stops at the Coronado Hotel.

"Wednesday the 31st. I went and got a pint bottle of Kimball olive oil, 65 cts. I had bought a case, 19 bottles, one quart each for 12 dollars. I got them from Mr. F. A. Kimball, price 10 dollars. We left on the 2 o'clock train, Winslow and myself for Santa Ana, arrived there 5:30. Stayed at the Hotel. Met there with Mr. Charles Clapp, a grandson of Benjamin Clapp. He volunteered to take us the next day to the coast, a place called Laguna (Lagoona) to a relative, the eldest daughter of Apostle Erastus Snow, a second cousin. We left Santa Ana about 8 a. m. in a two horse carriage, Mr. Clapp bringing his wife and little girl went with us. The distance is 20 miles over the mountains. We arrived at Mr. Wm. Brooks at 12, stopped and took dinner and started about 1:30 p. m. for Mrs. Thurston. Mr. Brooks married Charles Clapp's sister, daughter of Lewis Franklin, and grandson of Benjamin and Polly Clapp who left Utah about 1852 for California. As we were going to Mrs. Thurston's we met Mrs. Sarah Thurston about two miles out on the coast south of Mr. Brook's, so we turned around and came back to Mr. Brook's. I rode with my cousin, she that was Sarah, daughter of Erastus and Artamisha Snow. She was very much pleased to see us. After visiting with her about two hours, we took leave of her, she going home about 4 miles from Mr. Brooks at a place called Laguna. We started back for Santa Ana. On our way back we met a lady whose maiden name was a Miss Brooks, the wife of William Clapp who is dead. After spending a very agreeable day we arrived home to our hotel, "Richlieu", kept by Mr. Huis (Anis) of Santa Ana. Mr. Charles Clapp having taken his teams and took us to the coast and back, having travelled about 46 miles that day, we being very tired, Brother Winslow and I retired to rest after knelt down and thanked the Lord for his goodness to us through the day.

"1893 June 1st. We paid our bill, 2 days, \$2. 00, each \$1. 00 per day. We took the train for Los Angeles. June 2nd. Arrived on time, put in at the Natick. We called on Mr. Wade, Gen. Mgr. Santa Fe. We went out to east Los Angeles to Hawkins and Griffins Sts. 1134 to see Cousin Laura at Mr. Hagerton? Took dinner with them.

"June 3rd, Saturday. Took S. P. 8:20 train for Santa Monica. Arrived on time, about 40 minutes going. Br. Winslow and I walked out at the end of the pier that was building. The Pier is out about a half a mile. Water is about 30 feet deep. The design is to make a landing for boats and large shipping. The company that is building the pier and wharf employ a good many fugitives in the construction. Some of the party interested themselves in fishing and going in bathing. We left Los Angeles, the fare to Santa Monica and return, 50 cts. We got back to Los Angeles about 5:50 p.m. and left the Natick House on the morning of the 4th on the 8:30 train, S. P. R. R. We had a pleasant ride to Colton, 10 a.m. We concluded to stop over at this place one day. We took the dummy to Riverside 20 cts. each. Took the street car through the magnolia orange grove 7 miles. A very pleasant ride. Got back 2:30, got lunch-----30 cts.

"Sunday, 4th. Arrived at San Bernadino. Went and found Mrs. Joseph Thorn. Found her well. She is the widow of Joseph Thorn who died about 7 years ago. She is 79 years old. Went from there to see Horace Clark, from there to Mr. Starkey's Hotel. Stopped for the night, rested good that night.

"Next morning, the 5th of June we took the dummy to Colton. Took the 10:50 train for Demming. Crossed the Colorado River at Yuma. The Gila empties into the Colorado just above that point. The weather was growing very hot there for about 400 miles, near about 110 degress and some time 117. We arrived at Demming.

"On June 6th, 10:30 a.m. we found Hattie Farr, Brother Winslow's son's wife and her three younger little girls there to meet us. They had been there about one hour before we got there. They had come with their two horse team from Dublan to meet their husband and Father. We stopped with Brother Farnsworth over Wednesday, the 7th. I wrote a letter to Newton and one to Joseph at San Diego. I called on Sister Boice, the daughter of Noah Brimhall. She was the granddaughter of Father James Lake. The daughter she that was Samantha Lake. She is living at Dublan, came here to get some work to help support her family.

"Thursday, June 8th. I had concluded to return back. I thought the trip to Dublan would be too hard as the weather was getting excessively warm. So I bid good-bye to my brother Winslow and family and friends Friday the 9th and left on the 2 o'clock train for Los Angeles. We proceeded on our journey very pleasantly until we got about 100 miles, or 9 miles of Boies (?) and the engine gave out, something the matter with one of the valves but they made out to run the engine and un-coupled from the cars and went to Boies to get another engine. We had stopped about two hours at this writing. 7:00 p.m. The engine has not returned yet at this time after being delayed four hours. There was an engine came from the east and pushed up to a siding and went ahead and hitched on. We went on then without much interruption.

"Friday 9th. We moved on-- Got to Colton 4 hours p. m. late. Continued on the train and got in Los Angeles 9 p. m. Went to Natick Hotel. Next day I went and saw Cousin Laura, 1134 Hawkins St. between Griffin & Johnson. Stopped over Saturday for 2 p. m. train to San Francisco. On Sunday the 11th had a pleasant trip, arrived in San Francisco Monday 12th, 10:35 a. m. First up at the Lick House. Pleasant weather. After dinner went to S. P. R. R. office. . . . saw Mr. Pratt, A. S. Town, Col. Fred Crather (Crocker?), B. Ryan. Mr. Crather (Crocker) gave me a pass to Hollister and return. From there I went to North Beach, took a bath, 25 cts. Saw Mr. Maxon. Found him well. By his request I promised to go and take (dinner) with him the next day, 5:30 p. m.

"Tuesday the 13th. I went and took dinner as I promised. Found Mrs. Maxon quite well. Had a pleasant visit. I also called on Dr. I. W. Roberts at his office.

"Wednesday the 14th. I called on Gilbert Clements at 318 Front St. Found him and son. Mr. Clements went with me to see Mr. Linforth on Market Street near Front. I went from there on to 6th St. to see Mr. Dalton. He had just gone over to Sacramento. I took dinner with Dr. Vandenberg who has (?) the church. From there I walked up to Howard Street- took a car to 22nd St. to see Mrs. Peter Saxe. Found her at home, well. From there I came to the Lick House. Went and took a turkish bath, paid \$1.00. Had a cup of beef tea, 15 cts.

"Thursday 15th. I stopped at the Lick nearly all day. Wrote letters to my sons Willard, David, and Joseph. At 12 N. I meet Mrs. H. H. Morgan, wife of Hyrum Morgan who left Ogden some 14 years ago. They have 4 children. She appears to be quite a smart and intelligent lady. It is now half past 4 and I think I will go and see Mrs. Emily Booth, 1725 McAlister St. I also wrote a letter to Mr. Wade of Los Angeles, Gen. Manager of Santa Fe R. R., Los Angeles. Went and saw Mrs. Booth. Found her and her two little girls well. Mr. Booth came home 6 p. m. Took supper with them. After spending the evening pleasantly with them I went to my hotel.

"June 16th, Friday. I took the 10:40 train for Menlo Park. Mrs. Ryan was on the train. Arrive at Menlo about 12 N. I employed a carriage and a man to take me to Palo Alto to see Stanfords. Found him at home. He had been out on his usual drive. He had just got back tired--had lain down to take a nap. When he woke up they told him I was there, he wished me to come right into see him. Mrs. Stanford had been out for a drive with a lady. She appeared to be very pleased to see me. I had a very pleasant chat with the governor. I found he had failed some in health. He appeared to have had a slight shock of paralysis. His mind was very clear and bright, but there was an impediment in his speech. His great desire was to live to get his college in good shape and running order. I took dinner with them. The governor was able to eat at the head of the table and to feed himself. He sent for his large fine carriage and team. Send his butler or private

secretary. He sat with the coachman, and I had the carriage to myself. They drove me to the museum--a very fine building about 250 feet long and suitable for a large display of antiquities and curiosities. It is called Mrs. Stanford's Museum. After viewing the museum and college, I was driven to the large horse stables where he keeps his fine horses, about 600 old and young, valued all the way from \$100.00 to \$25,000. They were exercised every day, that is, all the running and trotting stock. Some of the yearlings were very fine. Had trotted their mile in 2 min. 22 seconds. The governor intends to keep on improving his trotting stock until they can trot a mile in 2 minutes. But it is doubtful if he ever gets that.

"After making the drive and seeing all I cared to look at, I drove back to the governor. He was lying down to rest, so I did not disturb him. After bidding Mrs. Stanford good-bye, I was driven to Mr. Black Ryan's house. Found Mrs. Ryan and her two amiable daughters at home. They appeared to be pleased to see me. Mr. Ryan came home about 6 p.m. from the city where he spends most of his time in the S. P. office, having charge of levying taxes and collecting same for the company. After supper, Mrs. Ryan having ordered her carriage, she took me out for a drive in company with her two amiable daughters. We drove around Menlo Park. Saw about 20 residences of millionaires. Menlo Park is one of the pretty spots of this earth, fine grove, beautiful trees and flowers. After enjoying a very pleasant drive, we returned to Mrs. Ryans. Mrs. Ryan was the coachman and is a very amiable lady. I had a pleasant night's rest. Saturday morning I took the train for Hollister, 46 miles. Arrived there 12 noon. Went to my niece's. She that was Mary Chase. She married a man by the name of Alexander (?) McKay. Stayed with them over night.

"Sunday the 18th. Newton, my brother-in-law came in with his two horse team and carriage and took me out to his place, 7 miles east of Hollister. Henry had gone with his wife up into a mountainous district, 35 miles where his daughter Lottie had been teaching school. Her term being out, she came home with them. I spent the sabbath day with Newton and Henry's folks. Stayed all night at Newton's.

"Monday morning was very pleasant. June 19th, I spent most of the day at my Brother-in-law's Newton Chase. I went to stay all night with Henry Chase, my wife's second brother. I called on my niece Tirzah. I went in a cart in company with my niece Lottie to the post office to get the mail. I drove the horse. He was pretty hard to manage as he had not been drove for some time. I stayed three nights with Newton and 2 nights with Henry's folks. Henry took his team out Wednesday, 21st, and took his two daughters Tirzah and Lottie and myself to see Mr. Galispy and family. They keep the old Pasheso (Pacheco) ranch--quite an ancient looking old Spanish ranch. We took some refreshments such as cake, cheese, and some very good wine. Went from there to Riches. Mrs. Rich is a niece of Rich Leonard Hardy, deceased. We got home in good time. Had a very pleasant outing.

"I had a very nice time during my stay. Henry took me in his carriage about 12 N. to Hollister. I took the two o'clock train for San Jose. I stayed over night with Mr. Spitzes. Saturday, 24th, Mr. Spitzer, wife and two little girls and I went to Palo Alto to attend a funeral, the burial of Governor Leland Stanford, who had died a little after 12 a. m. Wednesday morning with paralysis of the heart. There was a large attendance, some 4,000 people present. I saw his remains at the house. He looked very natural and pleasant. The funeral was held at the college grounds.* I did not stop to attend the services as I was tired. I took the 2:40 train for San Jose. I stopped at Mr. Spitzer's over sabbath. Went to Mr. George Parkman's. Spent most of the sabbath with his folks. After dinner, Mr. Parkman and I went out to the cemetery. We came back. I went to a meeting with the Spitzer to hear the Cambelite preach.

"Monday the 26th of June I took the stage 7:30 a. m. for Hall Valley to see my nephew Frank Hubbard and family. Arrived there 9:30 a. m. Frank was not at home. He had gone out to the ranch where his father lives most of the time to look after the stock. Retta, Frank's wife, met me from the road to the house and was very pleased to see me. I stayed over Monday with Retta and the children. I found them all well. Her oldest boy had gone to the ranch with his father. Had a good night's rest.

"Tuesday, June 27th. This being just 49 years since Joseph Smith the prophet was assassinated in Carthage Jail, Illinois. I have had a good many solemn reflections in relation to Joseph's death. Retta's mother, Mrs. Brakefield came and took dinner at 1:00 p. m. with us, also Retta's niece.

"She is Retta's sister's daughter, and spent the day with her aunt. She lives about six miles from San Jose. She came in the morning stage. I expect to go back on the 4 o'clock stage to San Jose. I bid good-bye to Retta and the children. Also to one Mr. Spaulding that was staying there, also Retta's mother, Mrs. Brakefield. I took the stage 4 p. m.

"June 27th. I arrived at San Jose 6 p. m. stopped with George Parkman. He was an old acquaintance as he used to live in Ogden. He took the lead in the Brass band in the days of Bishop West. Mrs. Parkman and daughters treated me very kindly. Br. Parkman did belong to the church when he left Ogden. I don't think he or his wife were ever cut off. They are very good people. I bid them adieu and left on the 9:40 train for Menlo Park. I called on Mrs. Spitzer to bid them good-bye as Mr. Spitzer's family had been very kind to me.

"Wednesday 28th. Arrived at Menlo 10 a. m. went to Mr. Black Ryan's. Rested a spell and then went to Palo Alto to see Mrs. Leland Stanford who had buried her husband a few days before. I stayed with her at her house some three or four hours. Took dinner with her. Had a very pleasant time. She has a great responsibility resting on her as she is

* Note on diary: Leland Stanford was buried in the mausoleum in his private tomb.

the sole administrix of the gov's estate of some fifty millions. I tried to comfort her and encourage her to try live to see that the gov's wishes were carried out in regard to his property. I stayed over night at Mr. Ryan's after bidding Mrs. Stanford good-bye and leaving my blessings with her, for I felt that she was a good woman.

"Thursday the 29th of June. I left Menlo on the 10:40 train for San Francisco. Went to Lick House. Got my mail, a number of letters from home and other parts, as I had been away some two weeks. I called on Mr. Pratt at the S. P. office, but he had gone to Los Angeles, so I did not see him. I then took the car for North Beach and took a salt water bath.

"Friday Br. George Hyde * called on me. He is here going to medical college school. We went over to Oakland to visit some friends. Called on Br. John Reeves and wife, also on Mrs. King and her daughter, Mrs. Guyon. Also called on Brigham H. Young who lives there. From there we called on Mr. Taylor at Oakland. Had a very pleasant visit with his wife and took supper with her. She was the daughter of Edwin Bingham of Ogden. We left her house for San Francisco 9:00 p. m. Crossed the Bay, arrived at the Lick House about 10 p. m. Brother Hyde stopped over night with me.

"Saturday, July 1st. I spent the day mostly writing letters and making a few calls on friends.

"July 2nd, Sunday. I attended meeting with a few of the saints that met at the home of Dr. Vandenberg on 6th St. No 525 1/2. Some 10 or 12 of the saints met there at Br. Dalton's room. I spoke to them a short time. In the evening, I met with them again. I came to my room at the Lick House. Had a pleasant night's rest.

"Monday, July 3rd. I got up late and wrote up my journal and then I went to my breakfast. Spent most of the day in the city. Went over to Alameda. Saw Mr. King at Mr. Guymon. Took dinner with him.

"July 4th. Was quite a day with San Francisco.

"Went from there to Oakland to see Col. Bobrack and Dr. Duke. Had quite a talk with Mr. Bobrack in relation to the E (?) Institute.

"Wednesday the 5th. I went to the depot at 3:00 to town. Saw and visited my sister-in-law Elsie Chase and Mr. May. They went and spent the day with his sisters. I was quite busy arranging for home. We left San Francisco on the 5 p. m. ferry boat crossed the bay to the train for Ogden at 5:30. Sleeping car. "Cheyenne." We took Sec. No. 4. Elsie (?) lower, I upper berth. I took upper on train 45. We breakfasted on train at Reno. Elsie paid one dollar a meal. The weather being pleasant, we moved up the Humboldt very evenly. No dust to annoy, arrived in Ogden Friday morning, on the 5-15 train. Hired a gurney to bring us home. Found all well at home."

* George Hyde married Aaron's daughter, Rose.

As in other diaries of his I have read, he mentioned the birthday and assassination of the Prophet, Joseph. Each December and June he recalled in the Church, if he were presiding or talking, and remembered in his personal prayers, the birthday or death of his beloved Joseph. When some anniversary of a leader of the nation or of the Church occurred, he wrote a memo of it in his "note-book" (a small pocket book) and would later write up his journal and elaborate his thoughts as his time permitted. I wish I had the journal and the praising thoughts he wrote of Abraham Lincoln! They would do honor to any patriot's noblest expression.

In this 1893 "note-book" there are several memos which illustrate the above:

"Leland B. DeWitt Stanford, Born at Sacramento Calif. May 14, 1868. Died at Florence, Italy, March 13, 1889." He was apprised of the "running out" of the Stanford name and it concerned him.

"Speak to Brother Carlson and see the deed of Fathers Farm." (He thought about it on the train.)

"Logan Temple, May 2, 1893

"Sealed to Father & Mother

"Apostle M. W. Merrill Officiating

"Thomas Moore Doxy Father for

"Sister Thompson or Mother Richards.

"Thos. McNiel witness (write this up soon).

"April 25th - sent draft to Elijah 50.00

"June 12 - Let the bell boy have to be washed 3 shirts 4 No. 15 1/5 collars 2 pairs of socks - Returned all OK - " (He dressed immaculately all his days.)

On the day previous to his leaving Palo Alto he said, "Now, I must leave you enough money to pay your expenses," but he was called to Mexico by business of some kind and forgot about my being at Stanford, but his fortnight's visit was worth a whole year at the "Farm" or any other university. I'm sure he would be happy that I did get through college as he wished. I had no conversation or contact with during the twenty years I knew him and lived with him that I was not uplifted or edified.

He got his desire of going to Nauvoo. I will tell you of that.

He joyed in Utah's recognition as a State and was especially grateful to Leland Stanford for his friendliness * in the Senate.

As we sat on the bed, one of those Stanford nights (1903) I asked, "How much longer do you expect to live, Grandpa?" "Expect? as long as I can. Whenever I have done my work I am ready. The Lord knows that better than I do. My job is to be ready any minute."

*Many times, Lorin Farr expressed appreciation for the help of Senator Stanford and his interest in Utah's statehood. But I have been unable to find any official note of this interest. I solicited the aid of Senator Arthur V. Watkins (who married the daughter of Ben E. and Nina Farr Rich). His reply is produced herewith: -276-

ARTHUR V. WATKINS
UTAH

COMMITTEES:
INTERIOR AND INSULAR AFFAIRS
PUBLIC WORKS
JOINT CONGRESSIONAL COMMITTEE
ON ECONOMIC RESEARCH
AND REPORT

United States Senate
WASHINGTON, D. C.

December 7, 1950

Dr. T. Earl Pardoe
Speech Department
Brigham Young University
Provo, Utah

Dear Earl:

This is in further reference to your request for information on the part Leland Stanford played in getting Statehood for Utah.

I was informed by the Library of Congress today that they have had three research people working on this and that they are unable to find any connection between the work of Leland Stanford and Utah Statehood. They have checked the following sources:

1. Congressional Records for each period of time in which Utah statehood came up for consideration.
2. Utah histories.
3. Bibliography of Leland Stanford.
4. Leland Stanford's work in connection with the building of the Railroad through Utah territory.

The research people have not as yet found one single reference where Leland Stanford was connected with Utah legislation. So if you have any suggestions as to where these people might check further I will be glad to make the request.

With kind personal regards, I am

Sincerely,

Arthur V. Watkins

Arthur V. Watkins

Author's Note: It would have given Lorin Farr great joy to know that the daughter of Ben E. and Nina F. Rich had married one of the Senate's most able workers and constitutional defenders.

CHAPTER SEVENTEEN

FAMILY CIRCLES AND CHURCH INTERESTS

Clippings at random further reveal his nomadic interests as the great journey of life lengthened.

"Oct. 15, 1894 - Deseret Eve. News - Weber Stake Conference - On stand Elder F. D. Richards, and A. H. Cannon. Other speakers were John H. Smith, Wm. N. Fife, W. R. Stowell, Lorenzo Clark, Lorin Farr and F. A. Hammond. Usual conference subjects.

"Oct. 22, 1894 - Conference at Box Elder Stake held at Brigham City with Apostles Lorenzo Snow, F. M. Lyman, George Teasdale and M. W. Merrill, also Elder Lorin Farr of Ogden. At 10:00 a.m. Elder Lorin Farr addressed the Conference. Related the parable of Lazarus and the rich man. After death of all the inhabitants of the earth go to the same Spirit world, but the righteous dwell together according to their grades of righteousness and the wicked according to their grades of wickedness. Those who have gone to the spirit world cannot visit us except by special permission, and then they simply bear the message they were instructed to deliver. Spiritualism is not of God, but of the evil one.

"Oct. 29 - Speaks in Weber Stake Tabernacle.

Miscellaneous bits selected from the Diary of Winslow, Jr., 1894 - Lorin takes Winslow for a good time:

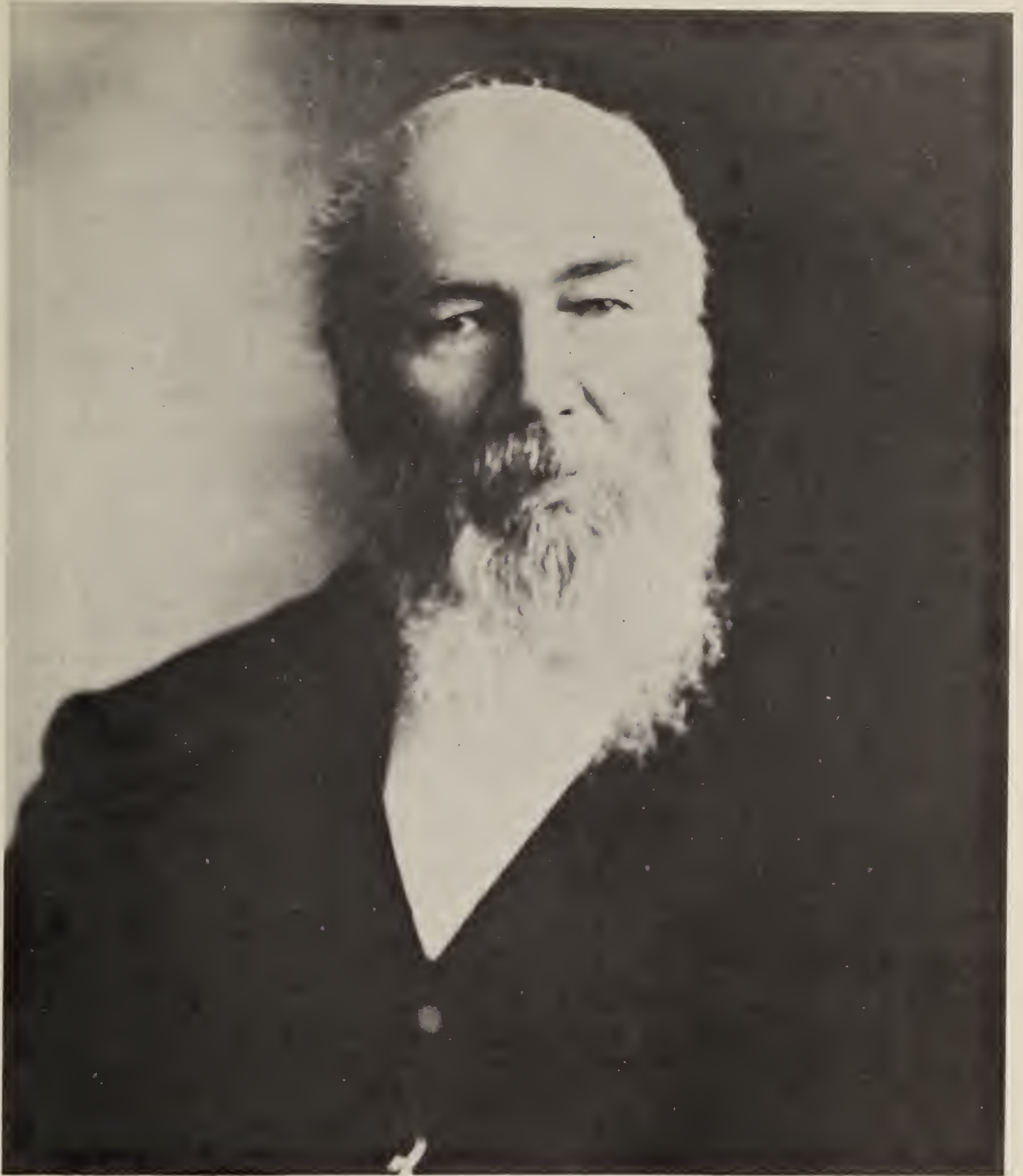
"Dec. 20 - Drove into Demming (N. M.) Met Bro. Lorin

"22 - Br. Lorin & myself were waiting for a Pass for me from California went to Mrs. Hopkins & private boarding house & stayed all night.

"25 - eat Christmas dinner with Mrs. Hopkins & family and some friends got my pass we took train for California came on to Benson was met by Walter Fife & John Merrill with Horses & Carriage & taken over to St. David to house of Bro. Fife, met his father Br. W. W. Fife had an enjoyable time staid all night.

"Dec. 27 - Br. Lorin & Br. W. N. Fife John Merrill & myself administered to sister Summers..... 9:40 p.m. we took train & got a sleeper in the Tourist Car passed the night very well.

"28 - Eat Breakfast at Fort Yuma paid 75 cts. a meal Passed Salton station 263 ft. below sea level stopped Indio for dinner arrived at Colton San Bernardino Co Cal Took motor for the Town of San Bernardino put up at Mr. Starkes hotel good accommodations Paid 75 ct for bed 25 ct per meal.



Winslow Farr, Junior
1837

Picture taken soon after his return from
Mexico, while he was Bishop of the Third
Ward, Ogden, Utah.

"29 - took Santafe Train for Redlands Horse Cars for Smiley Hights met with James Day-wife & mother.

"30 - We left Sanbardino for Los Angeles arrive at 10 a. m. took street car for west Minster Hotel room 166 on Main & Sixth St first floor with good fire escape. We then took Cable Car for East Los Angeles for our Cousin Laura Ward 1114 Hawkins St met her with her son in law & wife Mrs. Geo. Winslow Woodward. . . . he belongs to the Mounted Police we then came back to Westminster Hotel which is very fine keep a band of music playing every evening staid all night.

"31 - Visited the Chamber of Commerce see the Samples of Fruits & grain of California see one Squash 202 lbs water melon 100 lbs visited Mr. Freeman a distant relative of ours bought me a silk handkerchief eat supper at Mrs. Hunter restaurant 25 cts pr meal staid all night at hotel

"1895 - Jan 1 - Br Lorin & myself took train for Pasadena a nice town about 10 miles from Los Angeles see one of the grandest Floral Processions that I ever saw Horses & carriages ladies & Gentlemen Floats & bands of music all decorated with Flowers that perfumed the air we had to seek the shade so warm We then got some lunch Pasadena is most Beautiful City nice senery No Saloons a well regulated City we then returned to Los Angeles & stopped at the Westminster Hotel

"2 - visited the Chamber of Commerce again & also Mr. Wade Gen Manager of the Southern Pacific very pleasant man

"3 - Myself & Bro Lorin visited some Oil Wells one mile out of Los Angeles one hundred in operation the first ever saw we brought Lunch to take with us to Sanfrisco we left on the evening train for Frisco My Bro Lorin took a sleeper Tourist car

"4 - arrived in SanFrisko at 12 p. m. raining in Torrents we crossed the Bay 6 miles across it on one of the Largest Ferry Boat in the world went to Oakland visited some friends returned to San Frisco took rooms at the Lick House got my Pass extended I feel proud of a Bro that has such influence with Railroad Officials as to get me a Pass

"4 - we then took train for Holester. . . . arrived at Holester about noon to dinner at Mrs. Alexander McKays who had married a Neice of Uncle Lorins She was a Chase met an old acquaintance Newton Chase came Home with him 6 miles on a Ranch My Bro Lorin came out with another gentleman staid all night with my friend Newton Chase he showed me on his ranch a 7 inch flowing well the finest I ever saw.

"5th - after Breakfast visited Barn where he kept 20 cows & a Dairy we then came over to his Br Henry Chase Met Uncle Lorin & Mrs. Chases family have a very nice family had a very enjoyable time

Mr Henry & Newton were once members of the Church & we were Boys together they went to California & I remained in Utah

"6 - had a visit with the family (Henry) & sung them some LDS Hymns.

"7th - very Foggy Morning after Breakfast Nancy Chase is my Br Lorin's wife Nancy's Bro. took his carriage & took my Br. & myself to Holester 6 miles to the Railroad station then met another of Uncle Lorins neices by the name of Tracy we then took train for San Jose the largest Inland City of California a beautiful City staid all night Mr. Spitzers the City assessor & colector & a very fine gentleman & a nice family had met them at Ogden Utah they treated us kindly.

"8th - Mr Bro Lorin & Myself visited & met Br Ulrich & wife formerly of Ogden also visited another gentleman by the name of George Parkman who used to be a member of the Mormon church & a leader of the Ogden Brass Band but lost his faith we then took train for Del Monte where there is the finest Hotel in the West arrived there at 11 oclock and took dinner & rooms for the night Dining Hall sets table for 600 guests everything in grand style all silver ware for the Table & varnished floors first class ucters (ushers) everything that head could wish on the Table wine included claret visited the Park & Pleasure Grounds which was grand covered with evergreen trees & Tropical fruits & Birds Puzzle gardens it is the finest Hotel & pleasure grounds in the West it cost My Bro. Lorin and Myself \$7. 50 for 8 meals & two beds.

"9th -- My Bro Lorin & Myself took a walk down to the Beach & picked up some shells & rocks I caught a large Sea Gull that had been wounded I then took street car for the Old Town of MonteRay the Oldest Town in the State of California see the old Spanish Customs House old church & Jails & see a Monument marking the place where the first Catholic priest landed in California by the name of Jaun Wono Pencen (Junipero Serra) in 1770 & established a Mission see some old Spanish Cannon & whale House side walk paved with the Back Bone of whales we then came to San Francisco & put up to the Lick House during the evening visited Mr Rian & family at the Occidental Hotel had a very pleasant time

"10th - In company with my Bro Lorin went out to Seal Rock to see the Seals Saw the ruins of a large Hotel that had recently burnt down visited Sutro Baths the finest and said to be the Largest in the World I visited Dr Jordan anatomical Museum also the Academy of Science returned to the Lick House & wrote in my Journal

"Jan 15th - Bro Lorin & myself left Sacramento Cal on 11:45 a. m. for Ogden Utah we bought some lunch & basket took a sleeper for the night.

"Jan 16th - arrived at Ogden Utah at 6 p. m. & met my family Matilda & 4 children"

1895 - Lorin and Winslow work together:

"Feb 17 - looked over the records with Br Lorin & selected some names to be worked for in the Temple of our Dead Friends

"18 - Mr Bro Lorin & myself went to Salt Lake called on Apostle J. H. Smith went over to the Temple give in the names of the Dead to be worked for Visited St Marys Hospital & see a young man who had his arm shot off at the elbow by the name of E. A. Barnes

"19 - My Bro Lorin & myself went to the Temple & was baptized for about 52 of our Dead"

Lorin and Winslow go to the Temple to work for their relatives, William Freeman, Roger Freeman, John Durkee and others:

"April 8 - after the meeting went all through the Temple out on the Top had a bird's eye view Salt Lake City

"9 - went with Bro Lorin to the Convention who had met to frame an constitution for the state of Utah. . . . visited my Father grave & his wives & 2 grand children lay came to Ogden in the evening with my Bro Lorin"

Who of the Farr family will ever forget the prestidigitation of young Enoch ?

"April 20 - went to Ogden. . . . attended a slight of Hand performance given by my Grand nephew Enoch Farr it was good"

A patriarch's blessing:

"May 17th - my two Bro Aaron & Lorin Aaron's wife Lucretia & Orson Badger & wife Eliza came over to West Weber & visited me Uncle Lorin gave my two sons Barney & Adebert their Patriarchial blessings & I wrote them down

"18th - took a ride with my Nephew Enoch up to Ogden Canyon saw a big camp of men working on the new power dam returned and eat supper at Br Lorin selected some names for Temple work

"20th took train for Salt Lake staid all night at Apostle J. H. Smith with Br Lorin "

May 22 - Lorin and Winslow do Temple work for their progenitors Thomas and John and William Farr:

"May 24 - I went to the Temple with my Br. Lorin & Niece Sarah Farr Smith for Temple work. After this, Br. Lorin & myself visited the first presidency of the church - see Pres. Woodruff, Joseph F. Smith & Pres. Lorenzo Snow, president of the twelve Apostles also we had an excellent visit for an hour or more we then took the train for Ogden

"June 15 - Bro John Taylor & I spent the evening at my Bro Lorin's

"July 17 - went to West Weber in company with my two Bros Aaron & Lorin with my sister Olive & Br Aaron's wife Lucretia had a family reunion had a splendid time

"18 - Getting ready to start for Mexico

"21 - Bro Lorin & myself took train for Cal at 3:20 p. m. after bidding my sons & family good by we took a sleeping car

"22 - Arrived in Sacto in evening

"23 - visited Mrs Hope Jost once my Bro Aarons wife had a short visit My Bro Lorin was with me - took the train to San Francisco. . . . to Lick House Room 49 with double beds

"24 - Br Lorin after crossing the Bay with me we met Br Tanner Pres of the California Mission he returned to San Fran I left for Los Angeles

"28 - Tuscon, met by Erastus Bingham my wife Melvina's father Did not go to bed set up until Day light & conversed in different subjects.

"Nov. 12 - about 7 o clock in the eve not far from my Garden Br Christopher Heeton was shot & killed & beat to death by some Mexican who stole a barrell of molasses Br Heaton was trying to stop them There was 5 or 6 Mexicans they had yoke of Oxen & wagon I was notified & raised a body of men armed & went over there & found the Body yet warm & bleeding Sent word to Cassas Grandes authorities they sent out officers & arrested the murderers we watched the Body till the officers came & took charge of it & took it to Cassas Grandes for examination the Mexican authorities are doing all they can to feret out the ones that done the Deeds I took sick while Handling the Body

"1896, Jan 4 - Great rejoicing in Utah on her being received into the Union as a sovereign State.

Back in Utah

"Jan 20 - In the evening attended a surprise party of my brother Aaron's wife Lucretia 58th birth day there were present at the party 3 of us Bros, My sister Olive & niece Diantha & a host of others were present Had a very enjoyable time.

"Jan 21 - Visited my daughter Emilys in the evening administered to James Wotherspoon little girl my grand neice

"Jan 22 - took train for Salt Lake met my brother in law Wm Walker going to Cottonwood to his family He got word his wife Harriet was dead. . . . see my neice Sarah Smith

"23rd - Visited the assembly Hall where they were balloting for Senators to Congress. . . . staid all night with Apostle John Henry Smith

"24 - Went to Big Cottonwood with John Henry Smith & Bro Lorin & attended the funeral of Sister Harriet Paul Walker, wife of my Brother in law Wm. H. Walker she was noble woman & leaves a family of 11 children to mourn her loss. My Bro Lorin was the first speaker I was requested to speak next Br. J. H. Smith was the next speaker after the funeral went to the cemetery from there to sister Olive..... staid all night at J. H. Smith

"25 -took train for Ogden with my Bro. Lorin

"Sept 9 - some shoe making repairing shoes & my little son Wilford Winslow a pair of shoes he is my 14 son & 30 child

"1897, Feb. 25 - Administered to my neice, Nina Rich.

"Mar. 7 - Attended funeral of my nephew's, Ezra Farrs wife, Elfarette Kay Farr - she left 6 children.

"April 9 - at 2 p.m. attended the funeral of my cousin O. P. Badger at the 3rd Ward Meeting House. He is 63 years old - Pres. L. W. Shurtliff, C. F. Middleton, N. C. Flyare, Rodger Badger myself & Bro Lorin spoke a short time....Br. Lorin dedicated the grave

"May 11 - 60 Birth day found me well & hearty for that age having spent my whole days in the Church of Jesus Christ of Latter-day Saints I am the husband of 3 wives & 31 children 15 boys & 16 girls all in the Church.

"June 25 - visited the Cemetery (Salt Lake) & saw my parents grave my father & 4 of his wives & 2 grand children all on one lot side by side all resting in peace

"June 27 - the Prophet Joseph's martyrdom 53 years today.

"Aug. 26 - Went over to farm with my Bro Lorin (Many trips were taken by various members of the family for farm produce)

"27 - Went up to the Pavillion (Lester Park) with my children as it was the celebration of Bro Richard Ballantyne 80 birthday of the first Elder that taught Sabbath School in Utah in Salt Lake City....Apostle Teasdale blessed Bro B. Ballantyne publicly

"Oct 8 - visited Br G. A. Smith (President George Albert) who is sick with typhoid fever He is my grand nephew I annointed him and apostle Woodruff administered to him.

"9 - visited the sick, my nephew G. A. Smith.

"Oct. 31 - visited my grand daughter Etta who has been sick with Typhoid fever (she recovered and now happily married. TEP)

"Dec. 8 & 9th - in co. with my brother Lorin worked in the temple - had supper with J. H. Smith.

"20 - received a letter from the first Presidency for me to locate permanently in Mexico quite a disappointment to some of the family but the Lord's will be done"

Lorin helps Winslow get another Pass:

"Dec 21st - My Bro Lorin is going with me for a trip.

"23rd - Made ready for my trip for Mexico & packed my trunk -- things marked for El Paso Texas My Bro Lorin & myself to a Tourist sleeping car went to bed about 3 o'clock.

"25 - Christmas Day - eat lunch in cars not many passengers aboard arrived at Sacramento all O. K. Arrived at S. F. 11 a. m. -- attended services of the L. D. S. Bro Lorin addressed the Saints Met many of the Elders from Utah. . . . put up at Lick House

"27th - went over to office of Southern Pacific met Mr. H. E. Huntington had an introduction to him Lorin got his pass renewed we then got ready to start for Los Angeles

"28th - took train for Los Angeles took sleeper arrive 1:30 p. m.

"30th - took train for El Paso arrive one p. m.

"31 - ready for Dublin. . . . met by one of the children & some others found all well.

1898

"Jan. 1 - My Bro Lorin & myself & wife Malvina had dinner at Pres. Helaman Pratt quite a large Co present. . . . in evening the two mutual associations got up a Party in Honor of my return to Mexico & ward had songs & speeches.

"2nd - My Bro Lorin & myself administered to Sister Huetz Came to Sabbath school spoke a short time Bro Lorin spoke a short time Bro Lorin & B. F. G. Williams went out on the town sight - fast meeting Br Lorin spoke

"3rd - in Co with Br Pratt Br Thurber Br Lorin visited the reservoir & farming land.

"Jan 4 - had a walk around on the farm with Br Lorin & went across the River & waded it carried Bro Lorin on my back Evening - songs & speeches - I made first speech and then Br Lorin

"5 - visited.

"6th - Bro Lorin & myself got a team of Br. F. G. Williams & Bro J. Cordon wagon & drove to Colonia Juarez & spent evening with Patriarch W. R. Stowell - all night with him.

"7th - visited friends - Ivins, H. Eyring Ballenger A. F. McDonald

"8th - visiting 4 miles up river - supper at Br. J. T. Jackson had supper with him songs & recitations was the order of the eve gave them short story of my early courtship Br Lorin spoke a short time staid all night at Br Stowells

"9th - Sabbath - Br Lorin spoke a short time after meeting eat supper with Br J. C. Bentley & family.

"11th - Br Lorin left Dublan for El Paso by train. He enjoyed his visit in Mexico among friends & acquaintance administered quite a number of sick folks

"Sept. 8th - today we held memorial Services out of respect of Pres. W. Woodruff who recently passed away which took place at 6 a. m. at San frisco Calif in 2nd Sept 1898 91 years-old I was the first speaker"

Thanks to you, Uncle Winslow, for helping us to know you better and for giving us the bits of information so much needed to factually fill in the needed information in the mosaic of your illustrious brother's life.

Lorin was written up in many papers of the United States, chiefly because of his family. Those who wrote for "sensation" later became his admiring friend.

Bernard McFadden wrote an article for "Physical Culture" and praised him for living sane, sensible, temperate life. Boston and Philadelphia articles were well distributed. An article from the "New York Herald" August 3, 1903, follows, as does one from the "San Francisco Chronicle" of July, 1887.

(Deseret Eve. News)

"A FRUITFUL BOUGH.

"The New York Herald of Sunday, August 9, devotes considerable space to 'A Huge Mormon Family,' meaning the progeny of Lorin Farr of Ogden, which is stated to number 326 children, grandchildren and great grand-children. An excellent portrait appears of the patriarch, whose age is eighty-one, and there are fine cuts of Enoch Farr, his oldest son, Mrs. John Henry Smith, his oldest daughter, Elijah Farr, his youngest son, Mrs. Driver, his youngest daughter, and of family groups which are genuine and well executed. A sketch of his life is given, with an account of his plural marriages and other particulars, and the story with illustrations occupies the greater part of a page of that paper.

"The reproduction is a little behind the times for the New York daily, as the article has appeared in at least two western papers, but the portraits are much better and clearer in the Herald than in the former publications. The error is repeated that Mr. Farr presented his two wives and numerous progeny to President Roosevelt, on his recent visit to



SHIP SIERRA ESTRELLA BEING TOWED STERN-FIRST TO PORT COSTA.

[Sketches by a "Call" artist.]

Mrs. J. H. Lovejoy, Miss M. Miss Clausen, S. Chubb, mmock, William Foster, J. person, Mrs. M. Lastreto, schmidt, Miss E. Lewis, A. Deacon, F. W. King, J. A. C. H. Bishop, A. Hutchin Professor M. M. Scott, Rev.

has recently been de- minington, now in Hono- way East. Mrs. Rooney, ed Chief of Police of on the steamer to join

Cooke of Oakland, a ple, were passengers on bride was a Miss Bald- planter near Honolulu. li-known merchant of

Queen Margaret which hit sixty days from ship Toxteth, sixty-five e, are welcome to the

okoto is 170 days out and for this port. Some er safety, as she was cliff (which came in off the Horn.

anges have been made ne Co-

nged to water: 2.5% E.; Point Adams pendlo- g hear- e Disap- h Head ght sta- perpen- flowing ape Dis- North station, o. 1, is 26 feet at night ngent), station, E.

a H. Beebe, first-class can, tal stripes, will be dis- August 1 as no longer

ish ship Sierra Estrella sta in an exceedingly She had been par- as down at the head, et to starboard. With er and her rudder out d not be steered after Smith of the Sea Queen by snatching the big tern first.

Howes will leave this chartered to load wheat

ret was chartered prior rpool to load wheat to in, Antwerp or Dun- the steamer Bawnmore merchandise for Cen- ge Bros.

mark and Speke have goes and will soon sail.

THE STALLION.

er to Be Handled by ne-Tanner.

tallion is to be taken in Oscar R. Gleason. The ry to tame and drive e belonging to C. Arata anticello, Napa County, noon at Central Park. own throughout his r. Professor Gleason, s that he will render et poolle before he is

Mr. McDowell's wife and children, also my own, have already zone to spend the summer.

"I have always passed the warm weather in California, owing to its delightful climate, but my headquarters is in Denver."

WILL TALK TO MORMONS

Arrival In This City From Ogden, Utah, of Elder Lorin Farr.

He Was One of the Early Organ- izers of the Church and Was a Friend of Joseph Smith.

Lorin Farr, one of the oldest members and most prominent elders of the Mormon church, or, as it is now known, the Church of Latter-day Saints, is in the City, and during his stay here proposes to carry on considerable missionary work for the religious cause which he represents. He arrived last Wednesday, and is the guest of Dr. Roberts, one of the foremost members of the local Mormon colony.

It is his purpose to deliver several lectures upon the principle of the church which recognizes the gospel of Jesus Christ and also the authenticity of the book of Mormon, as discovered by Joseph Smith, with whom Elder Farr was intimately acquainted. The first of the lectures will be delivered this evening at the hall where the Mormons hold their religious services each Sunday, 909 1/2 Market street. It will be upon the life and works of Joseph Smith.

The elder has been connected with the Mormon church since its foundation and he is a thorough believer in its tenets from the beginning to the end.

"This is my seventy-fifth birthday," said the elder last night to a CALL representative, "and I have been a missionary in the church since the early forties. I remember well the Millerite excitement of 1843 and mingled with those who prepared their ascension robes and really believed that the world was coming to an end on the predicted day.

"Previous to that time, though, I had lived with Joseph Smith, the founder of the Mormon church, and stayed with him through all his troubles. I was intimately acquainted with all his private and public affairs. I was with him through the Illinois troubles; and after his death and when the church moved to Utah, I followed and located in Ogden."

Elder Farr related many interesting experiences he had undergone during the early days of the church in that Territory. For twenty years he was presiding elder of the Weber stake, an ecclesiastical division of the church. He also became prominently identified with municipal affairs in Ogden, and for twenty years was Mayor of the town. At the same time he was always prominent in the circles of the Mormon church, and was a close friend of the late Brigham Young.

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officer, got up and moved city Sheriffs, who sauntered and parts of the house. Some then the arrests would be he explained that it was first the order denied before the be issued. As soon as the legar enough to satisfy the wily did not intend to recog- ing order the warrants for had been previously filled was, were taken to Judge by holding court open for test his signature was affixed

the patrol wagon drove and surged around as the officers, accompanied by the and filed up in front rim from all directions people tal Orpheum poured out an the lightseers to increase the re a few moments the police the mob back to a respectful Deputy Sheriffs, armed be warrants for the players, stage entrance and de- usance. Manager Dailey the key, but the Sheriff me turned him that he desired y, and the door was soon we of the law, who filed fest the stage and up in be- on whered the second act had cro ene was a fac-simile of str Manuel Baptist Church Am ed.

ing for Beatrice to meet ed. Suddenly there was programme and Beatrice at the appointed time. what rattled and finally gracefully as possible stances. Beatrice was eading of a warrant for silence e stage ade the

7 gifted with the nature, and the tried to at does or prin- eligion. 'Hold- I claim pict the cer, The he Post

yed the ill con- Judge and the thousand to one, that to- at on the boards of this ee a complete drama, on for any lady or gentleman

actly understood that I ejudged, and if the court to finish my play, and I would not have said a consider it preposterous

ey had finished, at his orchestra played an over- eence filed out. The street med with people and the ecreasing. A few coupes ol wagon were suggested as taken. As soon as the ge its wearing apparel e make-up the main en- and the troupe, headed w, the leading man, bore coupes and quickly filled e appearance was the signal e applause and the mob ead to get a glimpse of the e had succeeded in getting

ere headed for the City e strong fell back and clani- al and applause as the hands and left the scene and, to some, disappoint- ment 3 his Honor, Judge the District Attor-

incorrectly drawn in the first place, a fact which tried the court's patience, and then when Pacheco, who claims to be worth \$100,000, declined to state he was worth \$7000 the Judge lost patience.

"Adjourn court," he said and flounced out of the room.

Then the prisoners were hustled into the jurybox, the court was cleared and guarded by deputy sheriffs the players walked two and two to the County Jail.

It was a very solemn crowd; not anything like the laughing lot which came into court a couple of hours earlier.

The cases of all will come before Judge Murphy at 10 o'clock this morning.

THE BOOK OF MORMON.

Elder Lorin Farr of Ogden Delivered a Discourse Last Night.

He Predicts a Fulfillment of the Prophecies and Success of the Church.

Elder Lorin Farr, who for some sixty years has been prominently identified with the work of the Orthodox Mormon Church of Salt Lake City, delivered a discourse on Sunday at Calanthe Hall, in the Pythian Castle, on Market street, the trend of his remarks being on the Old and New Testaments in the light of the revelations of the Book of Mormon.

Elder Farr is a well-preserved gentleman 75 years of age, and was an intimate acquaintance of Joseph Smith and his people in his early boyhood, having been converted to the Mormon faith in 1832. The finding of the revealed plates, their translation by Smith and Oliver Cowdery, and the preaching of the new gospel by Orson Pratt and others of the early apostles, received interesting reference.

"Joseph Smith," said Elder Farr, "was an honest-hearted, pure young man, who for years had been under influences that culminated in giving to the world a gospel like unto which the world had never seen."

The trials of the prophet, some forty-five in number, and his ultimate death in the jail at Carthage, Ill.; the trouble at Nauvoo and the final establishment in Utah were remarked as being the beginning of the end, when the Church of Jesus Christ of Latter-day Saints would gather into its fold all the nations of the earth.

Elder Farr explained how the Book of Mormon showed the peopling of America 600 years before the time of Christ and how it made clear certain passages of the Bible.

President H. S. Tanner, who is in charge of the church's California mission, also delivered an address. In speaking about matters last evening Mr. Tanner remarked that since the passage of the Edmunds-Tucker act declaring against polygamy and the sustaining of the law in the Reynolds test case, the manifesto of President Woodruff had been observed, and while the belief of the church was as formerly, yet a desire to obey the country's laws prevented any teaching of the doctrine of plural association.

Meetings are being held regularly at Calanthe Hall, where, next Sunday, at 2 p. m. and at 7:45 p. m., Mr. Tanner will deliver addresses. The subject of the evening meeting will be "The Dream of Nebuchadnezzar and the Interpretation as Given by Daniel, Showing the Literal Fulfillment."

President Tanner reports churches established in this City and at Sacramento, Fresno, Los Angeles, San Diego and numerous other points, and some fifteen elders in the field securing converts.

Ogden, but that is simply one of the fictions that writers or sensational articles for Sunday papers commonly indulge in. The number of Brother Farr's children is placed at thirty-nine, of whom thirty are living, and who are healthy, thrifty and prosperous.

"As evidence that 'race suicide' is not popular in Utah and that polygamous associations do not bring forth the baneful results popularly supposed, the account in the New York Herald is clear and striking. The number of children in one family may be as repugnant as astonishing to some of the non-productive fashionables of the East, but in a new country where population is desirable, it will not seem so unpleasant. It will call to mind the song of the poet concerning the region:

'Where children are blessings;
And he who has most,
Has aid for his labor,
And riches to boast. '

"We wish continued increase and prosperity to the Farr family of which 'Uncle Lorin's' is but one branch belonging to an important and prolific bough.

"The Elders Journal, Vol. 1, 129 May 1904, No. 10, Southern States Mission.

"VISIT OF HON. LORIN FARR

"Hon. Lorin Farr, father of Sister Rich, accompanied by his daughter, Sister Gay, of Ogden, has been visiting the headquarters of the Mission for several days. Elder Farr is one of the oldest living members of the Church, having been baptized seventy-two years ago. He enjoyed a personal acquaintance with the Prophet, Joseph Smith, and with all the Presidents of the Church in this dispensation. He accompanied the Saints throughout their drivings and persecutions and was one of the pioneers to the State of Utah. At our Sunday meeting in Atlanta, he addressed the Saints and told them of his many experiences in the Church. It was really a treat to listen to the old gentleman's remarks, especially when speaking of the life of the Prophet Joseph, and it was really marvelous to see how he handled the Scriptures in defense of the first principles of the Gospel. We hope he will pay the Mission another visit before he is honorably released to return to his Father in Heaven. He and Sister Gay left for Chicago on the 24th, for their home."

I shall present several write-ups from the "San Francisco Call":

July 30, 1895

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"Elder Farr explained how the Book of Mormon showed the peopling of America 600 years before the time of Christ and how it made clear certain passages of the Bible.

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"President Tanner reports churches established in this City and at Sacramento, Fresno, Los Angeles, San Diego and numerous other points, and some fifteen elders in the field securing converts."

July 28, 1895

" WILL TALK TO MORMONS

Arrival in this City from Ogden, Utah of Elder Lorin Farr. He Was One of the Early Organizers of the Church and Was a Friend of Joseph Smith. Lorin Farr, one of the oldest members and most prominent elders of the Mormon Church of Latter-day Saints, is in the City, and during his stay here proposes to carry on considerable missionary work for the religious cause which he represents. He arrived last Wednesday, and is the guest of Dr. Roberts, one of the foremost members of the local Mormon colony.

and Consolidated Street Rail-
road the Consolidated Piedmont
road to his wife, Sec-
tion between cars owned by
one being a horsecar and
the other a streetcar. The court reverses
the verdict and the case was improperly

TRASH DEAD.

and the Street, expired at
his residence in this city
yesterday.

and the well-known
man died last evening
at his residence, 8549
at in this city. He had
engaged as a pilot in these
667, but declined about a
month of his health. He
suffered from rheumatism for
his 40th was caused by
Captain Task was a na-
tives 66 years.

KILLED BY FIRE

was killed by the Police

REPRODUCED BY PHOTOGRAPH FROM
S.F. Call
DATE Jan 1 1897
DATE REPRODUCED MAY 16 30
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Appears at the
in "A Paris
Tragedy."

ot Considered So Good a
ist as She is a
Dancer.

after reappeared at the Cal-
last night for an evening
and two matinees.
thened her programme for
a new Chinese dance
been preparing for the edi-
Hong Cheng, and also by
ady," a pantomime which
on the programme as being
ch," although pantomime,
real language, it was dif-
the translation came in.
Tragedy" interested the
much, partly, no doubt,
novelty of such a style of
in this city. At odd
were sounds as of stifled
the darkened and crowded
was when the pantomime
agency to become French. On
Paris Tragedy" evidently
on.

inaugurated an interesting
pantomime by playing it
of color, instead of to a
paniment. The stage was
ous boudoir, with vistas of
rimant beyond, and every-
thrd in a halo of rainbow.
The foreground was a glow
dite distances were steeped
est and most fashionable
e and the background was
id red, which was no doubt
the leading motive of the

ard discovered in a dormant
ing on a bench under the
low light was the curtain
time, she refused her desire
ore sleep and a little more
off her slippers and cried
edige attitude. The maid
ed by Helen Foster Vane,
ice and watched madame's
she arranged flowers about
unpacked sundry boxes of
el for her mistress, express-
indignation at the length

room Faubon made a
ed madame, who seemed
red, and after putting on
lled away the time by sat-

HELPED TO BUILD SIX TEMPLES

Lorin Farr, One of the Ex-
iles From Nauvoo, in
the City.

He Presided Over No Less Than
Twenty Bishops for a
Score of Years.

His Story of the Progress of the
Mormons and the Prosperity
of Utah.

Lorin Farr, the contractor and widely
known and influential Mormon, who for
twenty years presided over a stake of
twenty bishops, and who for the same
length of time was Mayor of Ogden and
member of the Utah Legislature, is at the
Occidental.

Mr. Farr built 200 miles of the Central
Pacific Railroad. He has also helped to

Young to take the contract, but he already
had a big Union Pacific contract east of
Ogden. President Young recommended
Mr. Farr, and he agreed to take the con-
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two roads, and the Union Pacific was
making every effort to get to Humboldt
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viously he had heavy contracts on the
Utah Central, and afterward on the Rio
Grande.

Mr. Farr will be here several days, and
will then probably visit Southern Califor-
nia.

HEAVY COINAGE.

More Money Made the Past Year Than
for Eighteen Years.

Reports from the local Mint show a
larger coinage during 1896 than has taken
place since 1878. The figures are as follows:

Gold pieces—Double eagles 1,403,925, value
\$28,078,500; eagles 123,750, value \$1,237,
500; half-eagles 155,400, value \$777,000;
total pieces 1,683,075, value \$30,093,000.
Silver was as follows: Dollars 5,000,000
value \$5,000,000; half dollars 1,140,948, value
\$570,474; quarter dollars 188,039, value
\$47,009.75; dimes 575,056, value \$57,505.60;
total pieces 7,904,043, value \$5,674,989.35.
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silver pieces 6,904,043, value \$5,674,989.35;
grand total 8,587,118, value \$35,767,989.35.

A NIGHT ASCENSION.

Vesmer Will Go Up From the Chutes
This Evening.

The Chutes will offer an unusual attrac-
tion this evening, when C. W. Vesmer
will make a balloon ascension and para-
chute drop followed by the big search-



LORIN FARR, Legislator, Mayor of Ogden, Railway Contractor
and President of Bishops for Over Twenty Years.

[Sketched from life by a "Call" artist.]

[Sketched from life]

build no less than six temples, or, as he
says, "all that have been built since the
time of King Solomon." These include
the Mormon temples at Kirtland, Ohio;
at Nauvoo, Ill., for the patriarch was one
of the famous Mormons who passed
through these troublous times; at St.
George, in Iron County, Utah; at Logan,
at Mant, in San Pete County, and finally
at Salt Lake, where the magnificent tem-
ple, costing millions of dollars, towers
toward the sky.

The man who has been so prominent an
actor through all these varied scenes is
now 77 years old, but is still very active.
He is a native of Vermont, and has trav-
eled extensively in Europe, as well as in
this country. Mr. Farr is a strong be-
liever in Mormonism and in Joseph
Smith and Brigham Young.

"Joseph Smith was the greatest colonizer
of this or any age," said he yesterday.
"He was more like Mohammed than any
one I can think of in his breadth of mind
and determination of purpose. Yet he
was a singularly affable and agreeable
man. Everybody liked him. He was a
very positive man, but his judgment was
good, and when other men saw this they
fell right in with him.

"There was another thing about him:
When he went to bed he slept. He was
not nervous. He figured broadly, but
when he had done a day's work he dis-
missed it from his mind. It was thus that
the next day he was ready for other
things.

"The day is fast coming when he will be
regarded as the greatest man that ever
lived—not greater than Christ, but he was
not a man; he was God. But he was
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"The singular thing about all these
temples, too, was that the pattern of them
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wise was a very affable and agreeable man,
and numbered friends by thousands. He
had a positive nature, too, and a judgment
that won people over to him.

"As to the Mormon church, it is mov-
ing steadily forward. In Utah the people
are progressing in every way, as well as
could be expected. The church has be-
tween 250,000 and 300,000 members now,
and, besides, we have between 1200 and
1300 missionaries out in the field in differ-
ent places.

"I came in 1847 to Utah with the first
ten wagons. All the country about Salt
Lake about Salt Lake and Ogden was then
a wilderness without a break in it. How
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learned irrigation, till now I think I
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tonishing things for Utah, yet we have
large areas of what are called dry lands
that produce twenty bushels of wheat to
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"Business in Utah was better immedi-
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It was in 1868 and part of 1869 that Mr.
Farr built 200 miles of the Central Pacific
road, on the stretch between Ogden and A
point near Humboldt Wells. The officials
of the proposed road tried to get Brigham

"It is his purpose to deliver several lectures upon the principle of the church which recognizes the gospel of Jesus Christ and also the authenticity of the Book of Mormon, as discovered by Joseph Smith, with whom Elder Farr was intimately acquainted. The first of the lectures will be delivered this evening at the hall where the Mormons hold their religious services each Sunday, 909 1/2 Market Street. It will be upon the life and works of Joseph Smith.

"The elder has been connected with the Mormon church since its foundation and he is a thorough believer in its tenets from the beginning to the end.

"This is my seventy-fifty birthday,' said the elder last night to a Call representative, 'and I have been a missionary in the church since the early forties. I remember well the Millerite excitement of 1843 and mingled with those who prepared their ascension robes and really believed that the world was coming to an end on the predicted day.

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January 1, 1897

"HELPED TO BUILD SIX TEMPLES

"Lorin Farr, One of the Exiles from Nauvoo, in the City. He Presided Over No Less Than Twenty Bishops for a Score of Years. His Story of the Progress of the Mormons and the Prosperity of Utah.

"Lorin Farr, the contractor and widely known and influential Mormon, who for twenty years presided over a stake of twenty bishops, and who for the same length of time was Mayor of Ogden and member of the Utah Legislature, is at the Occidental.

"Mr. Farr built 200 miles of the Central Pacific Railroad. He has also helped to build no less than six temples, or, as he says, 'all that have been built since the time of King Solomon,' These include the Mormon temples at Kirtland, Ohio; at Nauvoo, Ill., for the patriarch was one of the famous Mormons who passed through these troublous times; at St. George, in Iron County, Utah; at Logan, at Manti, in San Pete County; and finally at Salt Lake, where the magnificent temple, costing millions of dollars, towers toward the sky.

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"Mr. Farr will be here several days, and will then probably visit Southern California."

"SALT LAKE, Utah, April 25. --In combatting President Roosevelt's race suicide theory, a local paper tonight published the names of the family of Lorin Farr, a Mormon pioneer, living in Ogden. Farr was married six times. He is the father of twenty sons and nineteen daughters. Of these eighteen sons and twelve daughters are living. He has 231 grandchildren and fifty-six great-grandchildren. His living descendants number 326. Farr's two brothers, Enoch and Allan, have between them thirty-eight children and 227 grandchildren and great-grandchildren all living. This makes the total number of descendants of the three brothers 553 souls. Lorin Farr's immediate descendants are believed to comprise the largest family in the world." (April 26, 1903)

One of the great events in Lorin's life was the return to Nauvoo in 1905. That year he visited all the sacred places of "Mormonism", standing on ground once his, at Kirtland, Farr West, and Nauvoo. The Conference held at Nauvoo on this occasion was long remembered by those who attended. The Deseret Evening News of October 14, 1905, prints a very detailed report of this gathering, which follows:

"CONFERENCE IN NAUVOO, ILLINOIS

"Momentous Gathering of Saints and Elders in Beautiful City of Joseph

WARM WELCOME FROM CITIZENS

"Description of Once Promising Town, Much of it Now a Wilderness and
in Ruins



Lorin Farr and German Ellsworth

Caption written on the back of the above picture
as penned by President George Albert Smith:

"Hon. Lorin Farr and German E. Ellsworth in
front of Lorin Farr's cottage in Nauvoo, Ill.,
from which he was driven by mobs in 1846. When
he started (with his wife and few belongings) for
the Salt Lake Valley -- He was one of God's Noble-
men"

"Nauvoo, Ill. October 3--Knowing the interest with which the Latter-day Saints read of Nauvoo, we are pleased to write of the very successful conference just held in that city.

"The first active missionary work that has been done in Hancock county, since the expulsion of the "Mormons" in 1845, was begun one year ago, and has been continued since that time, but no work has been done in Nauvoo with the exception of a few open air meetings held by visiting Elders, which had a good effect.

"Having a reverence for the city of our fathers and the homes of our honored Prophets, it was decided to have the Elders and lady missionaries of this state, which includes those laboring in Northern and Southern Illinois conferences, meet in their fall conference in the city of Nauvoo, on Sept. 30 and Oct. 1. We were able to procure for our services the large city hall, which stands on the same block and a very few feet from where the Nauvoo Temple once stood, and partly constructed of rock from the Temple. The Elders were instructed to come to Nauvoo on foot through the country districts, and by Friday evening, Sept. 29, more than forty had arrived, through the courtesy of the people the Elders were able to secure lodgings in the houses built by the "Mormons." Such houses as Joseph Smith's mansion, Brigham Young's, Heber C. Kimball's, and other houses of historic note were thrown open to the Elders, for the good people seemed glad to see us come back to Nauvoo.

"The mayor granted us all the privileges that could be asked for, and on the evening of Sept. 29 the Elders met on Mulholland street and sang a few hymns, and invited the public to our services the two following days.

"Our first public service on Saturday evening was well attended. Sunday being the first day of the month, we met in testimony and fast meeting in the Nauvoo House, which stands on the bank of the Mississippi river, and there many faithful testimonies were borne.

"The attendance at the services increased until the closing session on Sunday evening, which was overflowing, many rather than stand sought seats in the windows. We can hardly realize that such a friendly feeling exists in this place where once bitterness held sway, but the Gospel's peaceful influence led numerous friends to open their homes to us, and a kind welcome is now extended to the "Mormons".

"There was a most beautiful spirit manifest throughout the entire conference, and the impression made upon the people here is a deep and lasting one. The work will be continued by the leaving of two Elders to labor in this city and neighborhood.

"This conference, we believe, is one of the most successful ever held in the history of the Northern States mission, and we feel that before long many will be baptized in this part, and a branch of the Church organized. Already have we been offered several acres of land free of

charge as an inducement for our people to return to Nauvoo for the purpose of building a church.

"The Lord was mindful of his servants in their speaking and singing during the conference, and a beautiful spirit prevailed, which was felt by the people.

"Among other visitors was Brother Lorin Farr of Ogden, who joined the Church in 1833,* and therefore assisted in the founding of this once beautiful and thrifty city.

"Sister Ellsworth was very ill in the hospital at Chicago, which necessarily shortened the visit of President German E. Ellsworth, and as soon as the closing session had dismissed, though it was near the middle of night, he left Nauvoo, taking a skiff across the Mississippi to Montrose, and caught the first train for Chicago.

"Long will the people of Nauvoo remember the first return of the "Mormons" to their city, for all are glad to have us return.

"As a closing event of the conference three honest souls were baptized in the Mississippi near the Nauvoo House before a large crowd of interested onlookers.

"Following is a list of the Elders and other Saints here, as they registered at Riverside mansion Sunday morning: Jacob Teeples, Goshen, Idaho; Geo. E. Hemphill, American Fork, Utah; J. C. Dyer, Effingham, Ill.; P. S. Durney, Victor, Idaho; John Westwood, Circleville, Utah; James Grant, Thurber, Utah; Seth V. Henderson, Clifton, Idaho; A. C. Hull, Whitney, Idaho; Thomas Howells, Keokuk, Ia.; Jos. S. Amussen, Logan, Utah; Lorin Farr, Ogden, Utah; German E. Ellsworth, Chicago; S. T. Leigh, Cedar City, Utah; E. M. Burr, Emery, Utah; Cornelius S. Green, Calder, Utah; Hyrum Lancaster, Crescent, Utah; Parley P. Christenson, Nephi, Utah; Ira J. McKell, Spanish Fork, Utah; Martha Amussen, Logan, Utah; W. L. Wickham, Franklin, Idaho; Walter S. Atwood, Murray, Utah; Thomas C. Palmer, Preston, Idaho; C. E. Booth, St. Carles, Idaho; Carl Madsen, Jr., Riverton, Utah; Edward H. Hale, Oakley, Idaho; Geo. M. Smith, Lincoln, Utah; John P. Brockbank, Huntington, Utah; A. E. Hodge, Hord, Ill.; G. A. Startup, Provo, Utah; Chas. Sill, Layton, Utah; Amos E. Jensen, Sandy City, Utah; C. C. D. Hahn, Providence, Utah; Horace Woffinden, Lehi, Utah; John Christensen, Richfield, Utah; John M. Holdaway, Provo, Utah; Alice Osborne, Warsaw, Ill.; Anthony Rasmussen, Redmond, Utah; Anton C. Christensen, Hooper, Utah; B. G. Webb, Lehi, Utah; Francis M. Mortensen, Sanford, Colo.; S. E. Howard, Alfred Phelps and J. T. Phelps, Niota, Ill.; H. Ostlund, Sterling, Alberta, Canada; Elmer Cremer, Oakley, Idaho; Mrs. Julia P. Ervin, Carthage, Ill.; O. H. Hickenlooper, View, Utah; C. C. Hackett, Alpine, Utah; A. L. Davis, Heber City, Utah; Orson Olson, Millville, Utah; Walter D. Cafferty, Fairview, Idaho; J. O. Duke, Heber City, Utah; T. R. Hebden, Thayne, Wyo.; Alice Frank, Rock Island, Ill.; Florence and Minnie Berg, Davenport, Ia.;

* He joined in 1832 when he was yet eleven years of age.

Jane and Maud Frazee, Murray, Utah; Orson Manwaring, Mapleton, Utah; Nathan Clayson, Lake Shore, Utah; Jennie V. Romney, Emmeline McMaster, M. M. Bywater, G. A. Gamble, Mary E. Gamble and C. H. Erickson, Salt Lake City, Utah.

C. E. Booth, President,
G. M. Burr, Clerk

"The following descriptive notes of the recent conference held in Nauvoo, and of the present condition of the city, are furnished by Elder George A. Startup of Provo, now in the east on business:

"For the first time in 60 years with nature and the angels as an audience, the glorious songs of Zion were today floated on the breeze in this deserted city by a throng of enthusiastic and earnest Latter-day Saints. Upwards of 100 Elders and visiting Saints assembled here in conference, the first of such meetings to be held here since the driving out of the founders, and builders of this once beautiful city, over 60 years ago. I said 'this deserted city,' and this is meant in its literal sense, for that part of the city once occupied by the industrious and leading citizens, has been literally and completely deserted so far as industry is concerned. Many of the old homes stand empty, sheltering only rats and insects.

DESOLATION REIGNS

"In many cases, even where the homes are occupied by strangers, not a nail has been driven, a stone or brick replaced, nor a fence repaired in all the years that have elapsed since that terrible event which blackens the history of American civilization. I have heard others speak of the fate of this historic spot, but it has heretofore been impossible to conceive of its true condition. And even now that I have seen with my own eyes, in view of my knowledge of the intelligence and industry of the American people generally, it seems almost like a dream to be forced to know and realize that here, on a spot of ground more suited to the building of a great city than perhaps any other point on the Mississippi river, the foundations and beginning of a great center of activity have been allowed to crumble and decay and to be wrapped in the folds of wild vegetation. It is, however, pleasing to note that most of the buildings erected by the toil of those early martyrs have withstood the action of the elements through all these years in a remarkable, almost supernatural manner, considering this damp climate, and today stand as material monuments to the true character and industry of their builders. There are some very nice people occupying some of the old "Mormon" homes, and here and there a home built since the Saints left can be seen, but for the most part the houses seemed to be only those which were left behind by the devoted Saints, who knew no treasure except the blessings of God in reward for trials necessary for their development.

"The old homestead of the Prophet Joseph, across the street from the unfinished Nauvoo House, has had no improvement save a renewal of

shingles and is occupied by a family which charges 10 cents to each visitor who desires to look upon the final resting place of the first wife of the Prophet Joseph Smith, the grave of Emma Smith Bidamon, and also those of the first wife and children of Joseph Smith, eldest son of the Prophet, in the rear of the old Smith homestead. High weeds surround the graves, in fact, the whole surroundings in this neighborhood have a desolate aspect. For many blocks the old paving and curb stones on Main Street are still in place, in many places being completely encased in the huge roots of the maple and elm shade trees which, if they could speak, would tell a tale of blended hardship, prosperity, happiness, and diabolical deeds unequalled in the annals of history. Old men, their bodies bent with age, were lads when that terrible event of the exodus shocked righteous men, still walk the streets of Nauvoo, and can relate much of the events of that time.

WANT SAINTS TO RETURN

"The hearty welcome given to the Latter-day Saints by the citizens generally of Nauvoo is remarkable. The mayor and other city officers, bankers and business men, as well as many others, have assured the Elders both in words and actions that they have the utmost confidence in and respect for them and the people they represent, and many have gone so far as to express a strong desire that our people should come back to Nauvoo and build it up again. Some of the Elders and Utah visitors at conference ran out of money and the bankers here willingly cashed their personal checks, without any further identification than that they were Latter-day Saints.

"This spirit of confidence when compared with that of a generation ago shows plainly that Providence is preparing the way for the Gospel to spread rapidly and is opening up a mighty field of labor. And I am delighted to report that the men and women devoted to the cause of spreading the Gospel in the Northern States mission are full to overflowing of the spirit of their work. Never in my life have I seen such a band of enthusiastic and energetic workers as assembled here in conference, Saturday and Sunday last.

"The occasion was an exceptional one in many ways, and the place and surroundings added much to make the event one of the most pleasant in the lives of all present. Many said that they had experienced nothing in all their lives which had given them such exquisite happiness as this visit to Nauvoo on the occasion to the first conference in 60 years. Many had never before enjoyed such an outpouring of the spirit of God, and brotherly love as flowed so freely on this occasion.

"Many of the Elders walked hundreds of miles, preaching on the way where possible, in order to be here, for this conference. The presence of Patriarch Lorin Farr of Ogden, who came down from Chicago, Ill. with a few other Utah visitors, was very timely and added greatly to the interest in the city. Lorin Farr was 26 years old at the time that the Saints were driven from Nauvoo, and passed through all those trying times, but when

he spoke to the people here it was truly grand to hear him say that those experiences had been pleasures, as God was trying and preparing His people for the future. He made quite an impression on many people by reason of his great age (86 years), vigor of body, honest testimony and exhibition of the Christ-like example of 'Father forgive them, for they know not what they do.' Elder Farr pointed out to the visitors the house which he built just before the driving. His house is empty, like many others, and stands midway between that of his father's and Wilford Woodruff's, a cut of which the "News" published sometime ago. At the mansion house the entire company of Saints and Elders and a few Nauvoo citizens was photographed.

"At the mansion house the entire company sang with much vigor and feeling.

"At the old Smith homestead, where Emma Bidamon Smith is buried, this very appropriate hymn was sung with a tender memory of loved one's and a deep reverence for the great lives that await the resurrection day:

"When first the glorious light of truth."

"Saturday evening services were public and quite a number of Nauvoo people attended. The hymns and speeches were very appropriate to the occasion. We first sang, "High on the mountain top," and after prayer this beautiful one, "There is beauty all around."

CONVINCING TESTIMONY

"President Ellsworth, of the Northern States mission made a convincing talk, calling attention to the fact that "Mormonism" has gone on and on, building empires, accomplishing good in the earth and bringing thousands of sincere honest souls to the light of the Gospel and to a temporal salvation on this earth; and also given them an abiding faith in a glorious resurrection, while its traducers and persecutors have sunk into oblivion, and their puny efforts to destroy the work of God has come to naught.

"As the age-bent form of Lorin Farr, with his white locks and honest countenance raised up before the people, there was intense silence, and his testimony that our work is one of love and sacrifice was received with much respect. He has been in the Church 74 years. He said he did not believe in quarrels and would not quarrel with any man, but would walk away and leave a quarrelsome person. When the people here become quarrelsome and abusive the Latter-day Saints went away from them. Bro. Farr's testimony of the divine mission of Joseph Smith was strong, and rang with a tone of one who knew. The addresses of the young Elders were also much appreciated, and were teeming with sincerity and telling arguments. It was a happy coincidence that a great many of the Elders attending the conference were sons of men who were driven out of Nauvoo 60 years ago.

"The first public meeting was closed with singing with much emphasis the hymn, "We thank thee, O God, for a Prophet."



The "Mormon" Elders and missionaries meet in Nauvoo for the first time in sixty years, for a two days Conference. The Saturday session, September 30, 1906, was open to the public and many local "old timers" attended. On Sunday, October 1, a fast meeting was held in the Nauvoo House, owned by a Mr. Bidemon, son of Emma Smith's second husband. He and many local residents were most courteous. President German Ellsworth of the Northern States and Patriarch Lorin Farr were leaders in bearing of testimonies and recalling the days of Joseph and Hyrum Smith.

GRAND SPIRITUAL FEAST

"the second day of the conference being Oct. 1, fast meeting was held. Through the courtesy of Mr. Bidamon, son of second husband of Emma Smith, who now owns the Nauvoo house, the Elders and visiting Saints assembled in this historic building Sunday morning. Nature sent a beautiful shower the night before, clearing the atmosphere and laying the dust, so that on Sunday morning all nature was in its most inspiring condition. That beautiful picture the Saint saw as they gazed upon the sparkling and placid waters of the Mississippi, with the old Nauvoo house standing upon its banks, still majestic, and in a state of preservation simply marvelous, will never be effaced from their memories. The grandeur of nature was only typical of that spiritual feast which awaited them in the upper southwest room of the building in which the Prophet of the last days communed with his Father in Heaven. The testimonies and prayers at this fast meeting were so full of devotion and earnestness, and displayed the spirit of God in such abundance, that many were moved to tears of joy. The holy influence was of that peculiar character known only to those who have been trained by prayer and devotion to recognize it. Some spoke with much vigor, others in solemn, quiet tones, while some big strong men could not give more than a few words of expression on account of the emotion produced by the occasion. All in all, this prayer and fast meeting was pronounced by all present as one of the most complete spiritual feasts they had ever enjoyed. Many inspiring hymns echoed through the rooms of the old mansion from the throats of these "peculiar" people, such as "Come, Come, ye Saints," "Oh My Father," "The Spirit of God Like a Fire is Burning," "How Firm a Foundation," "We thank thee, O God, for a Prophet," "Come let us anew our journey pursue," and all arose and sang "Praise God from whom all blessings flow," also "Praise to the man who communed with Jehovah." Testimonies of recent wonderful healings and other manifestations were numerous.

"At the close of this fast meeting all those present signed their name and address on a sheet, to be preserved as a matter of history of the first meeting of Saints in this place for 60 years.

"the afternoon public service in the town hall was well attended by the people of Nauvoo, where they heard some very able preaching, and many for the first time heard the Gospel of Jesus as taught by His authorized servants. There was a happy combination of simple, earnest, testimony bearing, forceful arguments and pleasing oratory. There are many very fine speakers among the Elders of this mission. A quartet of Elders sang "School thy feelings, O my brother."

"President Ellsworth, during his remarks, made the following prophesy; 'You people will be abundantly blessed for your courtesy and kindness to the servants of God, and you may write this promise down. It will come.'

"The closing session of the conference, Sunday evening, was attended by about 400 people, the hall being crowded to its fullest capacity. The whole congregation arose and the hymn "Praise to the man who communed with Jehovah" was sung with much vigor, producing a thrill of joy, enthusiasm

and inexpressible happiness to the Elders and Saints, as they realized that they were actually singing this hymn to the inhabitants of the city from which he was taken and murdered, and also that it was the largest audience they had been able to get together anywhere in this part of the country. Too, in a measure, partake of the spirit, of the occasion the reader should read or sing this whole hymn as he reads this. All the hymns sung during this conference seemed to have been made for the occasion, and were selected impromptu and on the spur of the moment.

STRONG CATHOLIC TOWN

"This is now a strong Catholic town, there being two Catholic schools and a convent and church. Fully one-third of the population of the city are of the Catholic faith. The Elders preaching on the apostasy and restoration were therefore doubly appropriate. Nauvoo was likened to Jerusalem, and the prophesy of old that not one stone of the temple would be left standing upon another, was literally fulfilled in the case of Nauvoo as well as Jerusalem.

"President Ellsworth's closing address was a very timely and able one, dealing with the divine institution of holy marriage, necessity for purity in that relation and fulfilling of the first injunction to man to 'multiply and replenish the earth.' The grandeur of marriage for eternity as taught by the Latter-day Saints was ably presented, and the audience listened in breathless silence to his condemnation of sexual crimes and comparisons of eternal marriage to the 'until death doth you part' kind. Baptism for the dead and many other lofty principles and ambitions of the Latter-day Saints were concisely touched upon, and many left the hall expressing themselves much interested and surprised at the depth of "Mormon" theology.

VISIT TO CARTHAGE

"On Monday morning a company of 15 visiting Saints and Elders drove to Carthage, a distance of 23 miles. Carthage is a very pretty and neat town. Neatly painted homes, paved streets and walks, and beautiful lawns greet the eye in every direction.

"The old court house, built in 1837, to which the Prophet was taken just before his martyrdom, is standing just as it was in those momentous days. The selfsame stone which formed the floor then are still there, worn into grooves and ridges by the traffic of nearly a century. The walls are still plastered with old notices and documents, and apparently the signs of 'county court,' 'Sheriff's office,' etc., over the doors are the selfsame boards that greeted the eyes of the Prophet of God 62 years ago, as they marched to the dictum of as diabolical man as this world ever saw. Heavy clusters of stale, filthy cobwebs form the drapings of the building, extremely typical of the kind of justice that this 'hall of justice' meted out in times past, and it is also symbolical of the musty ideas and prejudices of many still living. This building, with badly cracked walls, is still the court house of Hancock county. The visiting 'Mormons' had the pleasure of meeting and shaking hands with old Judge Edmonds, who was here when the Prophet was murdered.

"Old Carthage jail, where Joseph and Hyrum sealed their testimony with their blood, was visited and a photo of the company taken. An admission fee of 15 ¢ each permits visitors to see the room in which the tragedy took place.

BAPTISMS AT NAUVOO

"Returning to Nauvoo today the writer was delighted to find, as a pleasing climax to the conference, that the baptism of the family occupying the Old Mansion house, had been arranged. These people, who have lived in Nauvoo but one year, have entertained the Elders for several months, whenever any have been here, and their home was headquarters for President Ellsworth while here at conference. Monday morning the Elders were informed that they were ready for baptism, and when the time for the ceremony arrived there were over 110 persons present at the river to witness the ceremony. The parents and eldest daughter were baptized. The assembly was very orderly and respectful, and for the most part followed to the home a block away, filling the large parlor, where the new members were confirmed in solemn ceremony.

"The newspapers of Nauvoo, Quincy and other towns hereabout gave very favorably reports of the visit of the Latter-day Saints.

"In talking with leading citizens here, they all took pains to remind us that they are anxious for us to return and build up the city again.

"The writer knows of many earnest investigators of the religion of Jesus as a result of this conference and some Elders will make headquarters here. There are, of course, still many with deep seated prejudices, as well evinced when a lady endeavored to prevent the writer from taking the photo of the home of Elder Lorin Farr, ordering us off the place and otherwise exhibiting a contemptible spirit.

"The visit to this historic place was pronounced by both Elders and others as one of the keenest pleasers in their whole lives, and the Elders returning to their fields of labor seemed to go with an extraordinary feeling of joy and confidence.

"To illustrate the decadence of the town of Nauvoo, I will give as an illustration the rental price of the Old Mansion house. This place is owned by Alexander Smith, son of the Prophet, and contains now eight rooms and five closets, and one acre of land, and rents for \$42.50 per year. All other property in the neighborhood is in that proportion.

"Nauvoo is just missed by the railroads on all sides and all merchandise and traffic is by boat across the Mississippi river. The great railways of the country run just close enough to Nauvoo to make it an aggravation to its citizens. Many times schemes to run railroads into the town have been thought complete, but so far have never materialized. Carthage, 23 miles distant, has three of the big railways.

"EXILE WELCOMED IN NAUVOO

"Elder Lorin Farr Tells of Visit to Old Home.

"Editor Deseret News:

"Chicago, October 6, 1905 -- I left Ogden Sept. 20 to come out here to visit a few friends in this part of the country. I have found my friends, who are pleased to see me and I have had several meetings with them. Some of them are anxious to know how the Saints or "Mormons" are progressing in Utah. I tell them we are getting on alright, prospering and growing prodigiously. I tell the ministers that their opposition is of no use, for "Mormonism," as it is called, has come to stay.

"I embraced the Gospel when but 11 years of age in 1832, when Joseph Smith was but a young man. I lived with him when a boy and after I became a man, and Joseph and Emma (his wife) used to call me their boy. I never knew a man that I thought as much of as I did of him. He was a man who strove to live his religion. I knew him to be a good man, a man of God, notwithstanding all that the ministers said to injure his character. But they did not say any worse things about him than was said about the Savior. But now the whole Christian world applaud and pretend to worship the Savior and persecute Joseph the Prophet, who brought forth the same doctrine and principles that Christ did, for there can be but one plan of salvation. It must be the same in all ages.

"I went down to Nauvoo last week, some 240 miles south of this city, where I formerly lived. I had not been there for about 60 years. When I lived there there were about 20,000 inhabitants in the city, now it has but about 1,400. A few of the best houses are still standing; most of the houses which were there 60 years ago are gone, and vineyards occupy the grounds, with some few fine orchards, mostly apples.

"But how changed the minds of the people. All that I saw seemed to be pleased to see me, and I was never better treated than by the people of Nauvoo.

"The Latter-day Saints held a conference there last Saturday and Sunday. They were furnished a large hall to hold their meetings in and it was not large enough to hold all that came on Sunday. I think there are not more than six of the Latter-day Saints living the city of Nauvoo, but the people that live there are a good people, and want to do as near right as they know how, and are very friendly to our people.

"There were in attendance at the conference about 50 missionaries mostly from Illinois, some from Wisconsin and Iowa and quite a number of the sisters, some of them missionaries.

"We had a splendid meeting on Sunday; it seemed like old times when we used to have our conference in the days of the Prophet Joseph Smith. In

fact, I never enjoyed a meeting much better than we had there. All of the people I talked with were anxious to have our people come back there and live there. I told them most of the people that were men and women when we left 60 years ago were not living, but I thought some time in the near future many of the Latter-day Saints would come and assist in the building of a beautiful city, as I consider that Nauvoo is one of the prettiest sites or locations for a city lying on the Mississippi river.

"I believe the Elders here in the Northern States mission are doing the best they can to preach the Gospel, certainly they are doing a good work.

LORIN FARR."

President Joseph Fielding Smith recently gave me this anecdote for the occasion of the dedication of the monument at Palmyra, New York, 1905:

"Two of the fellows present offered to help him up the hill, but Brother Farr said, 'I don't know what I'll do if I have to drag you two with me.'"

Bright and cheerful to the last day of his life, Lorin Farr, unlike most men, expanded the number of personal friends as he grew older. Wherever he went, he was welcome. Railway officials took pleasure in introducing him to their fellow directors and workers. He often had many more invitations to dine and visit than his time would permit. Then he would write in his memo, "Call on Mr. Huntington next trip. Mention his beautiful estate." He made great effort to call on friends and relatives who had become lax in their faiths and he would tactfully lead up to Church attendance; many of these friends he reactivated. He shunned forever, a man who failed to support his wives and children, if he were a polygamist. He felt that such a person was doubly obligated to make good as society in general challenged such associations - the fact that it was a covenant with God made the marriage more than a civic obligation. As he said, "For time and eternity is a long while. You better think twice."

He visited a different son or a daughter, almost every day for his last several years. "How are the children? What are they doing? Do they attend their church duties? Are they keeping up in school? Where are they now? Let's have a look at them. What are they going to do? Do you mind your parents? Do you help them in their work? What do you have to do each day to help your mother? Do you know what money is? What is it used for? What is better than money? Do you like candy? What kind do you prefer, maple sugar or peppermint? Let's see your teeth. Are your hands clean?" A battery of questions and comments but a smile, a dime or a quarter and always a piece of candy. What child could resist him? To some of his grandchildren he brought puppies or kittens - dolls for the girls. He knew every garden of each of his boys and their families, and expected them weeded and in good growing condition. He walked the ditches and pointed out necessary conditioning and repairs. He was never officious with his sons but he expected proper example for their children. His daughters he left almost exclusively

to the mothers. The family he met at meal time and prayers.

It is marvelous how he allotted his time with such ease. He could always find time for any emergency. He made first things count first and took his assignments in schedule and adjusted to necessary commitments for his colleagues.

He read all he could acquire about railroads, communication, conservation, corporations, soil and travel. He made himself as much an authority as a man could with books and information at hand. He was made a school teacher at a early age because of his reading habits. When he found a special need within his own group he made especial study of that problem.

He loved liberty and freedom with a passion. His grandfather's loyalty to a government of the people was burned deeply into his every fibre. He tried to understand Missouri and Illinois but could glean but little for his efforts. He was almost fatalistic in his belief in the ultimate destiny of his people and God's guidance of their efforts to establish a temple and a church of democratic dominance.

To have known Lorin Farr intimately was to love him. He sought no honors and was crowded with them. He made a great leader because he knew how to follow. His own family cannot ever repay him; it will take ununaided effort for any of his offspring to emulate a portion of his virtues and abilities.

Letter to Dr. T. Earl Pardoe

Salt Lake City, March 13, 1951

Dr. T. Earl Pardoe,
Provo, Utah.

Dear Brother Pardoe:

Replying to your inquiry on information of your grandfather Lorin Farr.

I consider it a privelege to have known your grandfather. He was an outstanding man of faith. He enjoyed spiritual things. In a meeting of the missionaries in Nauvoo, Oct. 1905, he bore his testimony that he had never been in a meeting where there was so much of the spirit of the Lord. Before leaving Chicago he blessed my wife who was ill that I hesitated to leave her. She received a real, genuine healing from that administration.

I visited many of the old homes in Nauvoo with him, including his own which still stands, I think just a short distance from Pres. Wilford's home on the same street. That was the first time the Elders in a body of 50 to 75 had ever visited Nauvoo since the exodus. We had our picture taken in front of the Joseph Smith Mansion House with Grandfather Farr the center of the group.

I think we have a copy of the picture but having moved around so much, our valuables, most of them are lost. There were at least 5 dozen of that picture taken--one was given brother Farr. The principle people of Nauvoo showed us every courtesy and especially brother Farr who had lived there and who seemed very happy to come back and see his own house still standing.

Sincerely yours,

(Signed) German Ellsworth

Original of above now in Church Historian's Office

CHAPTER EIGHTEEN

FOUR SCORE AND NINE YEARS

The death of Lorin Farr was as beautiful as his life. There was a sort of tradition in our family, gleaned from some source, that he would die without pain. Many thought it was from his patriarchal blessing given to him at Nauvoo by "Uncle" John Smith. But an examination of this document disproves that source. John Farr stated it was from a dream or "experience" that Lorin had that was as real as life itself. Whatever the source, we heard the story and his death, to say the least, was coincidental. In his passing, his head was not even wet. Let Uncle John Farr tell his version of this remarkable death experience:

"When President Farr was found dead in the hot pool at Hot Springs there was every reason to believe that from the time the Angel spoke to him until the time of his death he had never felt pain of any kind. He enjoyed good health and perfect mentality until his death which occurred January 12, 1909, at the age of eighty-nine.

"President Farr on this date, ate dinner at his son John's and upon leaving jokingly remarked that he was going to take his annual bath at the Springs. (He usually went to the Springs as often as once a week when in Ogden.) On his arrival at the Springs, as usual he prepared and went to the hot pool for a swim as he was a regular duck in the water.

"On several occasions his son John cautioned W. H. Shelley, manager of the Hot Springs, to watch his father carefully as he was afraid that the hot water would be too much for his heart, as the water was hot enough to boil an egg as it came out of the ground.

"While Mr. Farr was in the water Sheriff Barlow Wilson and Deputy Joseph Wallace came in for a swim. While changing to their bathing suits, the attendant rushed in and told them there seemed to be something the matter with Mr. Farr. Wilson and Wallace rushed into the hot pool room and found Mr. Farr standing erect against the cat walk with his head dropped to his chest, arms at his side and legs slightly apart to brace himself from falling over. He evidently tried to get out, but the heart failed and left him standing against the cat walk. Sheriff Wilson and Deputy Wallace, standing on the cat walk, catching hold of his arms, pulled him onto the cat walk, where he lay when Brother Enoch Farr, Lige Larkin and myself (John Farr) arrived some thirty odd minutes after his death.

"This was the story told to us on our arrival. We found him lying on the cat walk with a blanket thrown over him. We carried him to the ambulance where he was taken to Ogden and prepared for burial.

"Undertaker Larkin said he evidently died with a heart attack as no water was found in his lungs.

"At his funeral the Tabernacle was filled to overflowing. * The Ogden Brass Band led the procession from his residence to the Tabernacle, followed by the large family and many friends.

"Much favorable comment was given him by the daily papers, and the speakers at the funeral service bore strong testimony of the worth of President Farr in glowing terms.

"Elder Joseph Parry, a life-long friend and neighbor, said Brother Farr had served twenty years as mayor without pay and two years with little pay. He also referred to many hundred important improvements and accomplishments such as building the first saw mill, the first grist mill, the first woolen factory in Northern Utah, together building 200 miles of railroad grading, and canyon roads. Under his direction the building of the Tabernacle, the construction and erection of canals such as Mound Fort, Ogden Bench, Weber Bench, Lynn and many others.

"The organizing of most all the branches and cities of Weber County. He was the leading spirit in Weber County and Ogden in religious, spiritual, temporal and business activities.

"President L. W. Shurtliff declared that Elder Farr had stood in the fore-front of every movement for the benefit of the people.

"Honorable Fred J. Kiesel stated that Lorin Farr was one of the greatest men with whom he ever came in contact. Intellectually he considered him the peer of any man he had ever met in Utah or elsewhere, and that he was a peacemaker in establishing an era of good feeling between the Mormons and Gentiles.

"Forts, schools, parks and towns were named after him. On June 26th, 1937, a monument was erected on Tabernacle Square in his honor. On August 14, 1947, a beautiful life size Venetian Granite monument was erected on City Hall Park in his memory inscribing thereon a short sketch of his activities.

"Those who know best have said that no man had done more for Northern Utah and its people than President Lorin Farr. President Burt of the Union Pacific said no man had done more for western railroads than Lorin Farr."

Deseret Evening News, (Wednesday, January 13, 1909)

"Lorin Farr Ends Notable Career
Death Comes to Him Suddenly at Ogden Hot Springs.
Heart Failure the Cause

"Was in Apparent Good Health a Short Time Before The Final Summons Called Him Beyond

* Railroad men in Salt Lake City chartered a special car to take them to the funeral, recalling that he was special guest of honor at dedication of the Lucin Cut-off.

"The news that reached this city late yesterday of the death of Hon. Lorin Farr occasioned much surprise and sorrow and was the more regrettable from the fact that the end of his remarkable career bordered on the tragic. Shortly after 4 o'clock the body was found in about four feet of water, at Hot Springs, a few miles north of Ogden, where he had gone for a bath. Half an hour before he was apparently in usual good health, in fact expressed himself to this effect in a conversation with friends. It is supposed that he was stricken with heart failure, and expired in the water without being able to cry for help.

"Mr. Farr was perhaps as well known throughout the state as any man in Utah and he was loved and respected to a degree enjoyed by few. His figure was almost as familiar on the streets of this city as in his home city, Ogden; and his personality and genial manner would attract the attention of even the casual passerby. Only three or four days ago he was seen here, and walked with elastic step and erect form, despite his nearly 89 years.

"In public affairs, civil, commercial, social and religious, few men, had been more active than Mr. Farr, and it was only of very recent years that he was not found actively engaged in the first two. His participation in Church work continued to the day of his death. He was Ogden's first mayor, elected in 1851, and re-elected for 10 successive terms of two years each, and after a brief interval, he was again in the mayor's chair, making 22 years in all that he served in that capacity. He was also a member of the first Utah legislature, and served many terms in that body. The last important office held by him in civic affairs was as a member of the constitutional convention of 1895.

LED AN ACTIVE LIFE

"Lorin Farr was born July 27, 1820, in Waterford, Caledonia Co., Vermont. His parents were Winslow and Olive Hovey Farr. The family received the teachings of the Latter-day Saints in 1832, and Lorin was baptized when he was 11 years of age. From that time on he was with the Church in all its wanderings and shared in all that came to the body as a whole, whether of joy or sorrow. His residence in Utah dates from September 20, 1847, and after living in Salt Lake City for three years he removed to Ogden, and that place was his home until death. In the building of city, county, and commonwealth none labored with more zeal, energy and intelligence than did Lorin Farr and his memory will live long in the hearts of the people.

"Mr. Farr left a numerous posterity, the number of his children, grandchildren and great-grandchildren reaching into the hundreds. He was honored and respected by kith and kin, and every man, woman, or child that knew him or knew of him shared in the love and reverence that he commanded.

EARLY ASSOCIATIONS

"Elder Farr was an intimate associate of the Prophet Joseph Smith.

At Far West in 1838, he slept in the same room with the prophet, with arms at his side, while the horrors of Haun's Mill and the expulsion from Missouri were being enacted. From this beginning a friendship grew which became intimate at Nauvoo, and which through all the intervening years has remained as the brightest memory to Lorin Farr's life. To tell of the grand personality and characteristics of the prophet has always been his delight.

"Brigham Young performed the marriage ceremony which united him to Nancy B. Chase at Nauvoo in 1845. With the pioneers of 1847 he made his way with his people to the west. When the 'move' of a decade later became necessary, he led the people of Ogden on the southern exodus, and was first of all those who went south to break camp and return to his deserted home.

"In 1886 a serious accident came near terminating the life of Elder Farr. He fell from a railroad platform while on a trip through northern Utah, and for several days remained unconscious while his life was despaired of. Before this fall he was known as one of the most powerful and muscular men among the pioneers. His fame as a victorious participant in athletic sports was as wide as the pioneer camps and settlements. Since that time his life has been one of quiet retirement, in which temple work has been his chief pleasure and occupation.

"In his death the people of the whole Church will mourn the passing of a sturdy worker for a cause whose advancement has always been his chief concern, and in whose life there has ever been present the qualities of devotion, integrity, and unblemished character.

PIONEER ACTIVITIES

"In 1850 Mr. Farr moved to Ogden at the direction of President Brigham Young, who placed him in charge of the Weber branch of the Church, which he held until after Weber stake was organized, when he became its president, a position he filled for twenty years.

"Mr. Farr erected the first grist mill and sawmill in the northern part of the state. With his grist mill he furnished flour for the surrounding country as well as for the mining camps of Montana. Mr. Farr was the first man to utilize the Ogden river for power purposes.

"In 1868 Mr. Farr turned his attention to railroad contracting, and during the next two summers he graded 200 miles of the Central Pacific railroad, now the Southern Pacific from Ogden west.

"In public life Mr. Farr was one of the most energetic workers the city of Ogden or the county of Weber ever had. In 1851 he was appointed mayor of Ogden, which office he filled for 22 years. From 1852 to 1880 he was member of the Utah legislature. He was also a member of the constitutional convention, in 1895, which framed the Constitution of the new state."

Deseret Evening News, (Thursday January 14, 1909)

"LORIN FARR

"To live to a sturdier old age than most men reach is very often the privilege of those whose lives have been out of doors and spent in overcoming frontier obstacles. Such a life was that which Lorin Farr has lived, and in the assembly of his friends who will meet together to mourn his passing there will be few of his own generation.

"The place he will occupy in the history of the Church will be one of no small consequence. His death, coming in an untimely manner, and in such a wholly unexpected way as to be a great shock to his friends and family, carries away from the church one of those on whose devotion it has been built. More intimately than any other person alive in recent years, he was a friend and associate of the Prophet Joseph. In point of years within the Church, his record runs the farthest back of any of its members. For over a score of years he was Ogden city's mayor, and his first term was at the beginning of that city's civic organization. In carrying a splendid faith and unsurpassed devotion to the Church through the whole length of his long life, he has proved of what stock the early leaders come, and how strong is the appeal to them that was brought in their boyhood from young missionaries carrying the first words of the new Gospel.

"Lorin Farr was born in Waterford, Caledonia, Vermont, July 27, 1820, and is the son of Winslow and Olive H. Freeman Farr. His childhood days were spent upon a farm close to the home of Prophet Joseph Smith. At the age of 12 Mr. Farr was baptized, together with his parents, into the faith of the Latter-day Saints' Church by Elders Orson Pratt and Lyman E. Johnson. In 1837 he went with his parents to Kirtland, Ohio, where they resided for six months and then moved to Far West, Missouri, where he lived with Prophet Joseph Smith and took a prominent part in the affairs of the Church from that time forward."

A resume of his life follows but is repetitive of what we have written in full.

The funeral services were held in his beloved Ogden Tabernacle, filled to capacity and street crowded sidewalks. Many wished to pay him tribute. Telegrams came from all parts of the United States as the news of his death spread. His funeral program was as shown here:

"Hymn, 'He was beloved by all'..... Tabernacle Choir

"Invocation.....President C. F. Middleton

Duet and chorus, 'Thou Art the Way'.... Miss Maude Belnap, Miss Myrtle Ballinger and choir.

"Speaker.....Joseph Parry
 Speaker..... President L. W. Shurtliff
 Solo and chorus, 'Calvary'..... Miss Ruby Geddes and choir
 Speaker..... President Joseph F. Smith
 Solo and chorus, 'O Love Divine'.....Mr. Caleb Marriott and Choir
 Speaker..... Elder David O. McKay
 Speaker..... Hon. Fred J. Kiesel
 Speaker..... Moses Thatcher
 Speaker.....*Ben E. Rich
 Speaker..... Elder George A. Smith
 Solo and chorus. 'There is a green hill far away'.... Miss Maude Belnap
 and Choir.

"Benediction..... Bishop C. W. Nibley.

"The interment will be in the city cemetery.

Memorials and editorials appeared in all Church periodicals and were lavish in their encomiums. Only the bitter anti-Mormon papers were in any degree unkind, and they praised the man for his abilities, service as a pioneer and builder and in all matters save his marital associations. And that relation they praised to the extent he obeyed the Edmunds law implicitly when it was passed by Congress.

Improvement Era - Vol. 12:404, March 1909.

"As a colonizer, a law-maker, and an executive, he exhibited wisdom, honesty, and integrity, and was among the foremost of the hardy pioneers in enterprise and action.

"In religious affairs he was true and faithful in every calling, helpful to all and a Latter Day Saint in every fibre. He was a witness to the whole wondrous history of the Latter Day Saints, from the time, when an eleven year old lad in 1832 he was baptized, until the day of his death, in the 89th year. He lived with the family of the prophet Joseph Smith during the winter of the exodus from Missouri to Illinois. Railroad, canyon roads, saw and flouring mills, factories, farms and other enterprises in Weber county, are witnesses to his activity and zeal. For more than a quarter of a century while in the hey-day of his manhood's strength, he impressed his character, energy and thrift upon the citizens of his day and time, and made all who came under his influence better and happier for the contact.

"Since 1895 he has lived quietly in his home, much of his time, however, having been spent in travel among the Saints: and latterly in peaceful work in the temples. The funeral took place from the Ogden Tabernacle, Sunday, January 17. Among the speakers were President Joseph F. Smith, Elders George Albert Smith, Joseph Parry, President L. W. Shurtliff and Hon. Fred J. Kiesel. "

* Ben E. Rich was ill and Lucy Young Gates substituted.

President Joseph F. Smith was the editor of the Era and was responsible for this article.

The erection of a monument on the Ogden Tabernacle Square was celebrated in Ogden on June 27, 1937. Program of services are shown herewith:

"Deseret News. S. L. C. Saturday June 26, 1937

"Farr Monument Is Unveiled at Rites in Ogden Ceremony. Pays Tribute to First Mayor, Stake Leader.

"Ogden - June 26 - In the presence of a large number of people including many descendants of Ogden's first mayor, a monument to Lorin Farr, who was also the first president of Weber Stake, was unveiled Friday night in Tabernacle Park.

"The unveiling ceremony was by four great-granddaughters of Lorin Farr. The ceremony of the monument which was erected at the northeast corner of the park, followed a program in the Ogden Tabernacle sponsored by the Ogden Stake Mutual Improvement Association in conjunction with the Utah Pioneer Trails and Landmarks Ass'n.

"Elder George Albert Smith, a grandson of Lorin Farr and president of the Trails and Landmarks Ass'n, was master of ceremonies. Pres. George Q. Morris of the Y. M. M. I. A. General Board and Pres. Wm. H. Reeder, Jr. of Mount Ogden Stake were the principal speakers. Elder L. O. Bennion of the First Council of Seventy attended.

"Supt. D. H. Forsha and the Ogden Stake Y. M. M. I. A. was chairman, assisted by Mrs. Lulu P. Child, president of the stake Y. W. M. I. A. The monument, a granite block, has affixed a bronze bust of Lorin Farr and a bronze plaque carrying historical data of the city's first mayor.

(Picture entitled - Church Leaders Attend Lorin Farr Monument Rites)

"Church leaders and other officials attending the dedication last night in Ogden of a monument of Lorin Farr, Ogden's first mayor and the first president of the Weber Stake. Left to right, they are: Thomas E. McKay, president of Ogden Stake; Fawn Campbell and Athleen Budge, great granddaughters of Lorin Farr; George Albert Smith, a grandson of Lorin Farr, and president of the Utah Pioneer Trails and Landmarks Ass'n.; William H. Reeder, Jr., president Mt. Ogden Stake; Rea S. Rawson and Florence Gay Wangsgard, Great grand-daughters of Lorin Farr; and Supt. D. R. Forsha, Ogden Stake Y. W. M. I. A. "

The Salt Lake Tribune, Sunday Morning, June 27, 1937.

(Picture entitled: They View Monument Erected to Memory of First Citizen)
(Under picture: Descendants of Lorin Farr and L. D. S. church officials view the monument erected to honor Ogden's pioneer leader.

"OGDEN'S FOUNDER HONORED AT DEDICATION CEREMONY

"Special to the Tribune: Ogden. A 'fitting and long neglected tribute' to Lorin Farr, this city's first 'representative citizen,' has been accomplished with erection and dedication of the monument of tabernacle park near Twenty-first street and Washington avenue, the site of the pioneer's residence.

"The monument, to which is affixed a bronze bust of Lorin Farr, and a plaque listing his accomplishments, was furnished by the Ogden stake M. I. A. and the Utah Pioneer Trails and Landmarks Ass'n.

"Shown in the picture on this page viewing the monument soon after the unveiling are: left to right, Fawn Campbell and Rhea Summerill Rawson, great graddaughters; George Albert Smith, member of the L. D. S. council of twelve apostles and president of the Utah Pioneer Trails and Landmarks Ass'n; Mrs. Lulu P. Child; president of Ogden Y. W. M. I. A.; D. R. Forsha, president Ogden, L. D. S. stake Y. M. M. I. A.; George Q. Morris, general supt. Y. M. M. I. A.; Athleen Budge and Florence Gay Wangsgard, great granddaughters.

"Locates City

"Ogden's first mayor and first president of the Weber L. D. S. stake, Lorin Farr first came here in 1850 at the request of Brigham Young.

'Locate and take charge of the northern colonies,' historians record the church leader as saying, declared William H. Reeder, Jr. Who reviewed Farr's life at the dedication ceremonies.

"The city was incorporated in 1851, with Farr as mayor, a position he held for 20 years consecutively. He was again reelected in 1878.

"There was no feature in the development and upbuilding of Ogden with which Lorin Farr was not connected,' Reeder stated. 'In addition, he was prominent in shaping the history of the state along transportation and political lines.

"A contractor and builder, he directed construction of the Central Pacific railroad for 200 miles west of Ogden, and the first roadway through Ogden canyon.'

"City Activities

"Geo. Q. Morris, general supt. of the state M. I. A., cited Farr's activities in directing the colonization of northern Utah and in plotting the cities.

"Four generations of the pioneer's descendants participated in the ceremonies Friday night. Eight sons and three great-great-grandchildren were numbered in the throng of relatives and friends present. George Albert Smith was master of ceremonies. John and Asael Farr, sons, offered the invocation and pronounced the benediction."



Unveiling Ceremonies, August 14, 1947

The Lorin Farr Monument was erected on City Hall Square, facing the memorial to Captain James Brown.

The Ogden Standard Examiner briefly reports these ceremonies; on August 15;

"GREATEST HONOR" Pointed Out at Farr Monument Services

"The greatest honor we can give to Lorin Farr, that which would please him most and give him the greatest joy, is to keep the commandments of God and live as he sought to live," said President George Albert Smith of the L.D.S. Church, who dedicated a monument to Ogden's first mayor, Thursday night in the City Hall park.

President Smith, who is a grandson of Lorin Farr, in his brief address said, "I love all the descendants of Lorin Farr and am glad to be counted as one of them. Lorin Farr was a great statesman, legislator, churchman, business man and pioneer. He has bequeathed to us a record of which we could be proud forever."

At the conclusion of the address, President Smith offered the dedicatory prayer. The monument was unveiled by two of Lorin Farr's daughters, Mrs. Lenora Pardoe of Ogden and Mrs. Mamie Driver of San Diego, Calif.

"Let not this be the end, but the beginning of things in Ogden and Weber County, which is rich in pioneer history" said John D. Giles, secretary and treasurer of the Utah Pioneer Trails and Landmarks association.

Benjamin L. Rich was master of ceremonies and the program was carried out as indicated.

Several hundred persons attended, including a large number of Lorin Farr's descendants.

Erected August 14, 1947

CAPTIONS ON THE FRONT OF THE MONUMENT

(Right)

Lorin Farr Civic and Religious Leader. Staunch friend and supporter of the Prophet Joseph Smith. Assisted in the settlement of Nauvoo, Illinois, and in building the temple. He came to Utah with Brigham Young in 1847. In January, 1851, he became the first President of Weber Stake of Zion, serving until 1870. He directed the building of Ogden Tabernacle in 1855-56. He was a member of the first territorial Legislature for thirty-three years, serving longer than any other member and was a member of the convention that framed the constitution of the state of Utah. A friend to the Indians, he was known among them as "Chief." The move South upon the approach of Johnson's Army in 1858 was conducted under his direction. He was a statesman and colonizer of great ability. Historian Edward Tullidge proclaimed him "Ogden's most representative citizen."

(Left)

Lorin Farr, Utah Pioneer of 1847, one of the founders of Ogden. Established Farr's Fort in 1850. Assisted in laying out the city and organized its first government in 1851. He became the first mayor, serving twenty-two years, twenty years without pay. The deed to Ogden was made by Ulysses S. Grant, President of the United States to Lorin Farr as Mayor.

He built Weber County's first sawmill and Grist Mill (1850) and with others built the first woolen factory in northern Utah (1868). In 1857 with Newton Goodall and others he built the first road through Ogden Canyon. Under his direction Weber County was surveyed and irrigation canals and roads were built. He was a leading contractor on the Central Pacific Railroad west from Ogden to Promontory.

The last major monument to Lorin Farr was unveiled on August 14, 1947 in Ogden City Hall Park.

"UNVEILING CEREMONIES

*

PROGRAM

*

Under the direction of Fred M. Abbott, Chairman of
Weber County Centennial Committee

- "1. America..... Congregation
2. Invocation..... Wm. A. Budge
3. Introduction of Master of Ceremonies.. Fred M. Abbott
4. Master of Ceremonies..... Benjamin L. Rich
5. Song..... Ladies' Pioneer Chorus
6. Remarks..... Mayor David S. Romney
7. Remarks..... Lyman M. Hess
 -- Weber County Commissioner
8. Sketch of Life of Lorin Farr..... William H. Reeder
9. Unveiling of Monument..... Laura Harris
 Rachael Packard
 Lenora Pardoe
 Mamie Driver
 -- Daughters of Lorin Farr
10. Song..... Lewis L. Farr
11. Remarks..... John Giles
 -- American Pioneer Trails Ass'n.
12. Remarks and Dedicatory Prayer.... Pres. Geo. Albert Smith
13. Community Singing..... "Come, Come, Ye Saints"
14. Benediction..... T. Earl Pardoe"

A brief report of the last memorial to Lorin Farr:

From the Ogden (Utah) Standard-Examiner, Sunday Morning, Feb. 8, 1948:

(Picture entitled: Play Principal Roles in Unveiling Ceremony)
(Under picture: Descendants of Utah pioneers who participated Saturday in the dedication of a memorial plaque where Ogden's first mayor, Lorin Farr, operated Weber county's first grist mill are (left to right) Dr. T. Earl Pardoe, and President George Albert Smith of the L. D. S. church, grandsons of Mayor Farr; Mrs. Thomas S. Wilson and Mrs. William King, officers of the Daughters of Utah Pioneers, Mayor Harmon W. Peery.

"CHURCH HEAD DEDICATED MILL PLAQUE - By Dexter C. Ellis. Lorin Farr, Ogden's first mayor, was eulogized as a churchman, industrialist, pioneer, and community leader Saturday afternoon at ceremonies during which George Albert Smith, L. D. S. church president, and others were heard.



The last public appearance of President George Albert Smith in a celebration for Lorin Farr. The dedication of the Old Mill plaque at the mouth of Ogden Canyon.

T. Earl Pardoe	George Albert Smith	Mrs. Thos. S. Wilson
Mrs. Wm. King	Harmon W. Peery	

"The occasion was dedication of a plaque marking the Old Mill resort on Twelfth street as the site of the first grist mill in Weber county. The ceremony was under auspices of Daughters of Utah Pioneers. The plaque was the 113th such marker placed in Utah by that organization.

"Others speakers included Dr. T. Earl Pardoe, Provo, a grandson of Farr and Mayor Harman W. Peery. Mrs. Thomas S. Wilson, charter president of the D. U. P., presided.

"Interesting Experience

"President Smith said the visit to the Old Mill was a very 'interesting experience.' He commented that he was glad to be on the property that once belonged to Mayor Farr and that he considered it 'sacred ground.'

"He recalled that Farr, his grandfather, always was in the forefront in community and church activities and always endeavored to do something worth-while.

"A fact not generally known, the president related, is that when Johnston's army was en route to Utah, Farr led the people from Weber county to a spot near Provo.

"Despite an unfortunate accident during his later years which partially deprived him of his memory, Farr lived to an old age and retained his faculties until the end, President Smith continued.

"Did Things Differ

"Concerning the fact that Farr died while standing up in a hot pool, President Smith provoked laughter when he said he had always supposed that his grandfather died in that manner because of his obstinacy and desire to do things different.

"The preceding speaker, Dr. Pardoe had revealed that the nature of Farr's death had been predicted in a patriarchial blessing.

"The church president pointed out that despite all of Farr's material possessions, the only things he could take with him when he died were his character, integrity and devotion to his church; family and others. He observed that should be a lesson to others.

"President Smith also gave the dedicatory prayer at the plaque site. He called on Deity to accept it as a worthwhile achievement.

"The principal speaker, Dr. Pardoe, traced Mayor Farr's life from his early boyhood in Vermont, and followed his ancestry back to the Puritans who arrived on the Mayflower.

"Converted by Miracle

"He recalled that the Farr family and many others in the village in which they lived were converted to the 'Mormon' faith after the miraculous

cure of an ailing woman by two 'Mormon' elders. Young Farr walked all the way from Vermont to Far West, Missouri, Dr. Pardoe continued.

"He related how Farr, mayor of Ogden for 20 years, never retained a cent of wages for the position but turned it all over to the bishop's storehouse for benefit of the needy. 'Think of that, mayor,' he said, addressing the remark to the current mayor of Ogden; Mayor Harman W. Peery joined the others in laughter.

"He told how Farr mortgaged his land to pay off subcontractors retained to help build the Central Pacific (now Southern Pacific) railroad after President Brigham Young had appointed Farr to push the work. As a result of his endeavors for this line and the good will he created, Farr was presented with passes to many railroads and steamship lines in the world, the speakers added.

"Dr. Pardoe complimented Mayor Peery on his 'beautiful place' and the manner in which he had preserved the relics attached to the mill. 'I can't say this is a Holy place,' he smiled, 'but it is clean and well-kept and I hope it remains that way.'

"Present Mayor Speaks

"Peery thanked the gathering, which included many Daughters of Utah Pioneers, and descendants of Mayor Farr. He said he was happy that they had availed themselves of the opportunity to see the historic spot.

"He called attention to the grist mill's stone wheels, still intact, several of which were imported from France when the mill was opened by Mayor Farr. He presented each person present with a token medal of the occasion.

"The ceremonies, which matched in simplicity the austere life of the pioneers, occupied an hour, and with the exception of the actual dedicatory prayer, were held in the Old Mill dance room. Approximately 80 persons were present."

As the crowd of friends left the Old Mill, they seemed to sense that this building was, indeed, the beginning and end of a great epoch.

Let one of Ogden's most successful merchants and leaders speak for all who followed Ogden's first mayor: "Lorin Farr was one of the most honorable men I have ever known. He was one of the greatest pioneers I ever met. He devoted most of his life to the public welfare without any thought of personal gain and without any exploitation of his people. In his death we have lost our foremost citizen."

The Honorable Fred J. Kiesel,
Past Mayor of Ogden City.

With these words, I shall conclude this brief story of a noble life. His family has dissipated its Ogden patrimony for the most part and is scattered throughout the nation he loved so much.

As he put character above wealth and prestige, so he put service above lassitude. Religion was the driving power of his life, in that it challenged and exalted character. He was loyal to righteous friends almost to a passion. He led well because he followed better. His wealth was for social uses rather than personal aggrandizement. He welcomed eternity through death as he enjoyed life with its priveleges of service and cooperation. He extended the hand of friendship to all men and called all men his brothers. He was the first man I heard say, "There are really no bad boys, there are only neglectful parents." He prayed for and became known as a peacemaker. It was one of his happiest days when he first learned that Indians were to be helped and loved, rather than despised and killed. When temples were built and railroads completed, two of his greatest joys were consummated; he could more intimately convene with his God and more freely visit with his friends.

Himself a great leader and lawmaker, he was an associate of most all men of importance in all walks of life within the early Rocky Mountain empire; he was known and welcomed in most of the large cities in the United States. He knew and loved every Prophet of this Dispensation. A descendant of Magna Carta champions, Revolutionary leaders and early American builders and patriots, he defended personal rights and liberties at every opportunity.

A life of fullness came to a quiet and peaceful end, but his deeds and loyalty will forever live as a challenge to his posterity. That his name graces monuments, parks, school buildings, Wards and Stakes, is a partial payment, but only the deeds of his descendants can prove their personal appreciation.

REQUIESCANT IN PACE



On the brow of the hill on twentieth street, is a glorious view of Ogden City and the great Salt Lake to the west. The Wasatch Range of mountains which encircle the valley on the east turns and towers to its northern peak, Ben Lomond. In the summer, on this flower bedecked hill, Lorin would often come alone, and bathe his very soul in the wondrous beauty of a golden sunset. When the great messenger of day bade its last luminous farewell, Lorin turned to his beloved mountains and watched their spectrum splendor of red and pink peaks fade until their purple and blues were engulfed by the dark of the star studded night.

In this panorama of beauty, the young mayor and his counselors chose the site for their cemetery. On the southwest corner is burial lot of Lorin Farr and his wives. A granite monument is the center piece with statistical history cut deep, to remind us that the companionship of life is made beautiful in the mercy of death.



Forgotten for many years was a little spot of ground in the northwest corner of the cemetery; a place dedicated to babies and children. And nearby, as a guardian of the infant group, is the grave of Maria Davis Giles, mother of Sarah Giles Farr. This rendezvous of kindred souls recently has been restored by Asael Farr, with the Giles grave being renewed by John D. Giles, renowned for his devotion to Pioneer Trails and monuments. These two men have set examples that would arouse the deepest gratitude of any loving father. If we are to be remembered by the living we cannot forget our dead. Eternity is measured only by the past and the future, the present is but a moment's duration. I submit this page as a challenge to all of us who love our parentage.

Reading from left to right, the upper six stones record the following:

Hiram	Alma	Julia	Diantha	Erastus	Mary Belinda
Son of	Son of	Daughter of	Daughter of	Son of	Daughter of
Lorin & Sarah Farr	Willard & Mary Snow	Lorin & Nancy B Farr	Lorin & Nancy B Farr	Lorin & Mary	Lorin & Nancy B Farr
Born	Born	Born	Born	Born	Born
Feb. 15, 1870	Dec 15, 1854	April 1, 1848	April 5, 1858	May 14, 1859	Oct. 16, 1863
Died	Died	Died	Died	Died	Died
1870	May 30, 1856	May 21, 1851	Oct 30, 1858	June 28, 1859	July 24, 1864

The lower five graves are marked as below:

TIRZAH GAY	ELLEN FARR	OLIVE ANN FARR	MERLIN JONES FARR
Sept. 21- 1869	Oct. 25 - 1859	Aug. 3-1857	Feb. 4 - 1862
Sept. 8 - 1870	May 6 - 1866	May 6 -1866	May 2 - 1866
Daughter of	Daughter of	Daughter of	Son of
John & Tirzah F. Gay	Lorin & Olive A. Farr	Lorin & Olive A. Farr	Lorin & Olive A. Farr

A little to one side, but beautifully tied with the other graves, is the final resting place of MARIA DAVIS GILES, mother of Sarah, second wife of Lorin. This ensemble of departed souls is further proof of the friendly relationship of the five families. The joy of one household was happiness for all; the sorrow of one mother became the grief of the group. When one marries, with eternity the binding concept for both life and death, it is easier to comprehend that we are all Gods children and that parenthood is glorified companionship.

Lorin Farr believed such principles; he set the pattern for happiness in life and made preparation for the transition of death as one who closes his eyes in anticipation of peaceful sleep.

BRIEF BIOGRAPHY OF NANCY BAILEY CHASE FARR

Probably no other woman who came to Utah had a more illustrious ancestry than the subject of this short biography. Her progenitors were founders of the important towns in Massachusetts, Connecticut, Rhode Island, New York, New Hampshire, and Vermont. She came from very much the same kind of people as did her illustrious husband. She could have boasted decendancy, had she known, from John Alden and Priscilla Mullins, famous lovers of the Mayflower. The parents of Priscilla, William and Allce Mullins, gave instructions in conduct to their celebrated daughter not unlike those given to Nancy Chase. Puritanic principles gave moral stability to New England parent and motivated the persecuted Saints across the plains to the desert haven of the Rockies.

Such family names as Winslow, Bailey, Wells, Simmons, Brooks, Severance, Steffins, Allen, Hathaway, and Anthony, powers in Pilgrim colonization and government reforms - these are the progenitors of Nancy Bailey Chase.

The parents of Nancy were born in little communities in the state of New York within the same year, 1796, in Franklin County. Their courtship and marriage was similar to that of most country lads and lassies in a rural community. Ezra Chase and Tirzah Wells were twenty years of age when they married. Similar to so many other young couples, they took a team and wagon, some family furniture and sought their fortunes in the beauty of Vermont. They crossed the border line and went east to Burlington until they came to Bristol, in Addison County, Vermont. Bristol is but 16 miles from Lake Champlain on the western border between Vermont and New York. In this little village two and a half years after the birth of her future husband, Nancy Bailey Chase was born on January 27, 1823. Bristol is tucked close to Green Mountains and farms are rocky, to say the least. A family of boys and girls early began to help their parents and young girls did hard work as their strength increased.

Nancy was four years of age when the little family moved to the western part of New York State in Livingston County where the soil was better for farming. This journey in a slow moving wagon was a trip of some 250 miles. When she was five years old, her parents heard the message of the Gospel and accepted baptism for themselves and their family. That was in the Spring of 1828. Immediate plans were made to join the major body of Saints, but it was some time before the journey was consummated. Ezra and his brother, Isaac, were finally ready and led a company with eleven wagons to Nauvoo in 1839, a distance of more than 800 miles. This Illinois city was just being surveyed, property acquired and the Chases soon found their place within the group. Many references have been made of Ezra Chase while at Nauvoo to reveal his importance within the growing community.

Their association as a family with the Prophet Joseph and others is attested in many homely ways. During the plague of 1841 when many were dying

the Prophet was instrumental in healing Nancy almost instantly. This young girl of 18 vowed to serve the Lord in every way possible, as a partial effort for the saving of her life.

She was present during the evening sessions of the Young Men's and Young Women's Society to study language, history, social amenities, and the principles of the newly revealed Gospel. Her teachers were the Prophet, Heber C. Kimball, Brigham Young, John Taylor, Orson Pratt, Willard Richards, and many of the leaders of the young Church. Nancy sang in the choral group which was organized for occasional concerts and church activities.

In 1842 she became a charter member of the now world famed Relief Society. Her duties, along with all the other members, chiefly were to aid the newcomers in settling in the bustling western city, now indeed becoming Nauvoo the Beautiful.

The martyrdom of the Prophet Joseph and his brother Hyrum, made the western metropolis sober, suspicious of neighbors and determined to carry on with Temple building and church growth.

Several months after the Prophet's death a former Vermont convert returned to Nauvoo and his parents. Before many days had passed, it was agreed that the time had come for son Lorin to marry. Just a few weeks after this family discussion the young man swung a bucket over his arm to get the fresh well water for the night. As the sun poured golden rays through the heavy leaves of native trees, a winding path led to the cool water and there, with sunlight playing on her laughing face, Lorin Farr saw the girl who's very radiance made his heart beat the harder. He knew of a sudden that she was the one. He had known and fraternized with the Ezra Chase family, but here was a young woman of captivating beauty who had lost much of her girlhood while Lorin was on his eastern mission.

Even before the wedding was consummated a roof was put on a two story brick house, and the wedding was celebrated on New Year's day, 1845. Lorin Farr and Nancy Chase were wed by Brigham Young and given special blessings and charges for their lives' happiness.

Much of Nancy's life from this date is a vital part of her husband's and has been revealed in the pages of the preceeding biography.

A baby boy, Enoch, was born in the Nauvoo home three days after their first Christmas.

When the mob violence again broke out in Illinois and the Saints were driven from their homes in Nauvoo in mid-winter, Nancy experienced her first real perscution for her religion. She said many times that most of her life was a round of joy and happiness, that trials were meant to prove the worth of individuals. All too often her heart sorrowed with the grave-side burials on the desert exodus; she also knew the anxiety of Johnston Army

days, and the evacuation to the south; she shared of her own blessings with newly arrived 'emigrants' as they arrived in Ogden and many of these in dire circumstances, but withal, hers was a happy, faith-abiding, appreciative life. Her adjustment to living in box wagons in Utah valley in 1858 with seven young children under twelve was possibly the 'severest' trial. Year after, she said even that was not so bad, as she knew Lorin and President Brigham would soon find a way to bring them peace and comfort.

After Nauvoo and across the frozen Mississippi, the mob driven Saints carried what little possessions they could collect and helped each other pitch tents, tighten canvas on rounded top wagons, gather willows to make lean-tos and by some kind of proximity to each other, live in a prairie town, called Winter Quarters, a temporary rendezvous in Nebraska. Some 800 families congregated and built log cabins as fast as the men could find and fell the logs. Order prevailed in the camp from the first day of settlement. While the Chase's and Farr's joined the men in collecting building materials, secure feed for their unprotected animals, Nancy joined in relief work waiting on the sick and dying, procuring bedding and food for the less fortunate, or acting as midwife with her meager experience.

When the U. S. Army solicited volunteers for the western march to the Pacific Coast, a counsel was held in the Farr family and it was agreed that Lorin should be the one to go from the family. But Brigham Young had other plans for Lorin, especially with salvage and redress of property in Illinois. Lorin was acclaimed as a peacemaker and was given several important assignments in Illinois. He was never once arrested or molested by the mobocrats, though he stood fearlessly by the church in all matters. The tears which Nancy silently shed in anticipation of Lorin's enlistment readily turned to smiles when Lorin was given the work of camp solidification, salvaging of Illinois land moneys and assist in the organization of a western pilgrimage.

Father Winslow Farr and Lorin aided the elder brother, Aaron, in preparing for the great exodus from Winter Quarters to some place in the west. Little Enoch "chased" the wagon a step or two as his young parents bade the memorable cavalcade "Godspeed". In July of 1847, the second major group of Illinois exiles were ready to follow Brigham Young and the company of men bound for a promised land. In Daniel Spencer's company Lorin and his family were assigned their places and landed in Great Salt Lake Valley in September of 1847, a few days before the first conference, held under a bowery.

A log cabin in the Old Fort, and the beginning of a new home near the Temple Block, followed in quick succession. A call to President Brigham Young's office resulted in the appointment of a young man of great experience, but not yet thirty, to go north to Brown's Fort and establish a colony on the Ogden river. With her earthly possessions, Nancy and her two children, Enoch and Sarah, once more followed Lorin to a wilderness. A new place to conquer and colonize. Ezra Chase and family had proceeded them and sold Lorin a cabin north of Ogden river, to make their first home.

Now, more than ever, Lorin's life became the dominant factor with Nancy. The young Mayor of the town and the President of the New Weber Stake, called for considerable entertaining, often at unexpected times. The dining room was always ready under Nancy's deft management and queenly direction. More than now, the woman would grace the table and then excuse the men to retire to the parlor and discuss their important affairs. Warm drinks and fresh fruit were made ready just before retiring, hot bricks were often placed, well wrapped, at the foot of the winter bed. Quilts, of beautiful square cut patterns and carefully padded with home grown wool, covered the visitor's rest. Nancy was complimented by all the leaders of the West for her beautiful quilting, fanciful cloth-twisted rugs and especially for the ample and tasty meals. So many details were quietly organized that a crowd was managed as easily as a couple. Lorin early agreed that the home belonged to the wife and he honored the least desire of Nancy to make it a place of peace, comfort and welcome. As the families grew, privacy increased for Nancy and she often said she saw more of "company" than she did of her own family, meaning the wives of Lorin and their children. When a large group stayed overnight, all the wives helped to care for the guests, children were "doubled" in respective beds to make room for the visitors. Nancy said many times that it cost her much more to feed the company than it did her own family.

By the time Nancy was forty years of age she had her last child. Of the eleven children born to her, she saw eight of them successfully and happily married. Three died in infancy, her second, eighth and last. Julia never gained adequate strength after Nancy's trip across the continent in 1847; Diantha was a twin to Nina (Mrs. Ben E. Rich) and born just before the trip to the Utah valley; her frail body never strengthened and she died within six months. Nancy had four boys and seven girls. Mary Belinda, the last child, lived but eight months. Lorin Farr had twenty sons and sixteen daughters and two adopted sons to whom Nancy gave a motherly care as if all were her own.

In Chapter Thirteen I have dwelt particularly upon each of Lorin's families and their relationship to each other. That Nancy was the "head" of the feminine household was never disputed by any of the other wives. They were all conscious of differences of opinion affecting marriage, both from the legal and religious aspects. Nancy was the leader in the home to make plural marriage a happy union, a community of cooperative souls living a religion with a great emphasis upon the meaning and promise of eternity. Children had an important place in the scheme of things. Nancy and Sarah were as close as blood sisters could ever be and the other wives followed Nancy in all her wishes, got together to discuss household economies and distribution of seasonal work.

It was a tradition around our homes when I was a lad living in Ogden that "Aunt" Nancy helped Lorin to pick out his other wives. I have never seen this statement written but it was too strong extant to ignore. All evidence would point that way. As the gathering of the leaders in the young

Mayor's home increased in number, the need of help became more apparent. Lorin bought his first cabin from Ezra Chase and Sarah Giles worked with the Chase family soon after her arrival from Wales. It is natural that Nancy would form real friendship with the pretty little Welsh girl of "cute speech and funny sayings". There was no sorrow in Nancy's heart when Sarah became Lorin's second wife - it was a religious association that glorified companionship and children were born as an eternal blessing to the father and his household. Only a deep abiding faith could permit such family associations.

Nancy had the most children and Sarah had just two less, and Olive, the third wife, had two less than Sarah. Nancy was most often the first to greet the little newcomer into the world. Nancy would not give aid in selecting a name, insisting that each wife should rule supreme in this. "Lorin must settle that with your consent." It is most apparent that the sons' names were chosen by the father, as Vermont ancestors predominate and most of these were taken from the Bible and Mormon Leaders.

On trips to Salt Lake for the legislature and the theatres, or to Fillmore for some of the sessions, and further to St. George or north to Bear Lake, Nancy was proudly companioned by Lorin and his high life horses. Often two teams would prance in parades or drive to distant cities. Nancy could drive an animated team as one born to the trade. She especially enjoyed a team of perfectly matched greys and the prancing beauties seemed to know a masterly horesewoman held the lines.

As for dress, Nancy was reputed to be a perfect picture of the print from Godey's "Lady Book". One of her most cherished compliments, "She was more beautiful and regal than Queen Victoria herself". Her posture and figure lent themselves perfectly to fit clothes. She would often call one of the Farr daughters to her, fix her hair and say "Now, that is the way your Mother wants you to look. Always make your mother proud of you".

Every child, for miles around, knew the smiles and generosity of "Aunt" Nancy. Her cooky jar was almost inexhaustable. On one occasion, several of us, six and seven years of age, were playing in the old chicken coop, when Loney Rich and Frank Farr came up to us with raisin cookies in their mouths. Five of us younger tikes soon stood on the long porch of the 21st street home and waited. It wasn't for long, until the door opened and hot, sweet smelling cakes were put in our outstretched hands. "I knew you'd soon be here. I was waiting for you. Here's one for each hand." The warmth of the cake in our eager hands didn't equal the warmth of her heart and smiles. As I went down the steps and through the short grass toward the barn, she stood watching us as only a loving mother can look. It is the most vivid picture of her that I remember through all the years.

She took many trips with her illustrious husband both before and after the coming of the railroads, and was one of the first to insist that all his family have equal advantages.

Sarah was the first of the wives to break the family ties. Ruth and Naomi could not have been more to each other, and no sister was ever more sincerely mourned than Sarah by Nancy. Sarah died in February and seven months later on September 10, 1892, Nancy followed and was laid in the same plot in the family burial lot in the Ogden cemetery. For her funeral services the Ogden Tabernacle was filled to overflowing. Somehow, the Indians heard of her death and several rows were cleared for their funeral presence. Some of the squaws (a name Aunt Nancy did not like) brought gifts to put on her grave.

FUNERAL SERVICE NOTES

Funeral Service Notes from the Ogden Utah Standard, Sunday
Morning, Sept-11, 1892.

Lorin Farr Sustains A Second Loss

At 9:15 on last evening, Sept. 10th, Nancy B, wife of Hon. Lorin Farr, departed this life after prolonged illness.

Nancy B Chase Farr was born Jan. 27th, 1823, in the town of Bristol, state of Vermont. Due notice of the time and place of funeral will hereafter be given.

The Standard, Ogden, Utah, Sept. 12th, 1892

End of a Noble Life

On Saturday evening at 9:15 o'clock, one of the noblest women who has ever graced the footstool of God, departed this life in this city. The face of Mrs. Nancy B Chase Farr, wife of Hon. Lorin Farr, was a familiar object with nearly every old time resident and with many who have come to these valleys in later years, and many are the burdens of sorrow she has borne for others, and many are the words of cheer and comfort she has given to the afflicted and downtrodden. Gifted with an over abundance of sunshine and good feeling toward her fellow workers on this great field of action, she has never hesitated to divide these divine gifts with her less fortunate neighbors and thousands are the hearts she has gladdened and made excessive light thereby.

When the news becomes generally public that the soul of this good and noble woman has joined the heavenly hosts above, many will be the tears shed and those who have been honored by her friendship will thank Him from whom all blessings flow that they have been granted the blessed privilege of knowing, and in a measure at least, the true worth of the beloved deceased.

By her long and patient sufferings the deceased has taught a lasting lesson to her fellows, which can but result in unbounded good to all. For over a year she has been afflicted with neuralgia of the heart and during the

last few weeks has been unable to lie down. To the last she was the same and when the final summons came passed away as peacefully as a babe to sleep in its mother's arms.

Nancy B Chase Farr was the daughter of Ezra and Tirzah Wells Chase and first saw the light of day in the town of Bristol, Vermont, on Jan. 27th, 1823, and in January 1845, married Lorin Farr at Nauvoo. Two years later, with the true instinct and nobleness of the early pioneer women, she came to Utah and located in Salt Lake, remaining there until 1850, when she removed with her family to Ogden, where she has lived ever since. The deceased was the mother of eleven children, eight of whom, four sons and four daughters, are living. Fifty one grandchildren called her "grandma".

The funeral will take place today at 2 o'clock at the family residence, corner of Washington Avenue and Twenty First Street.

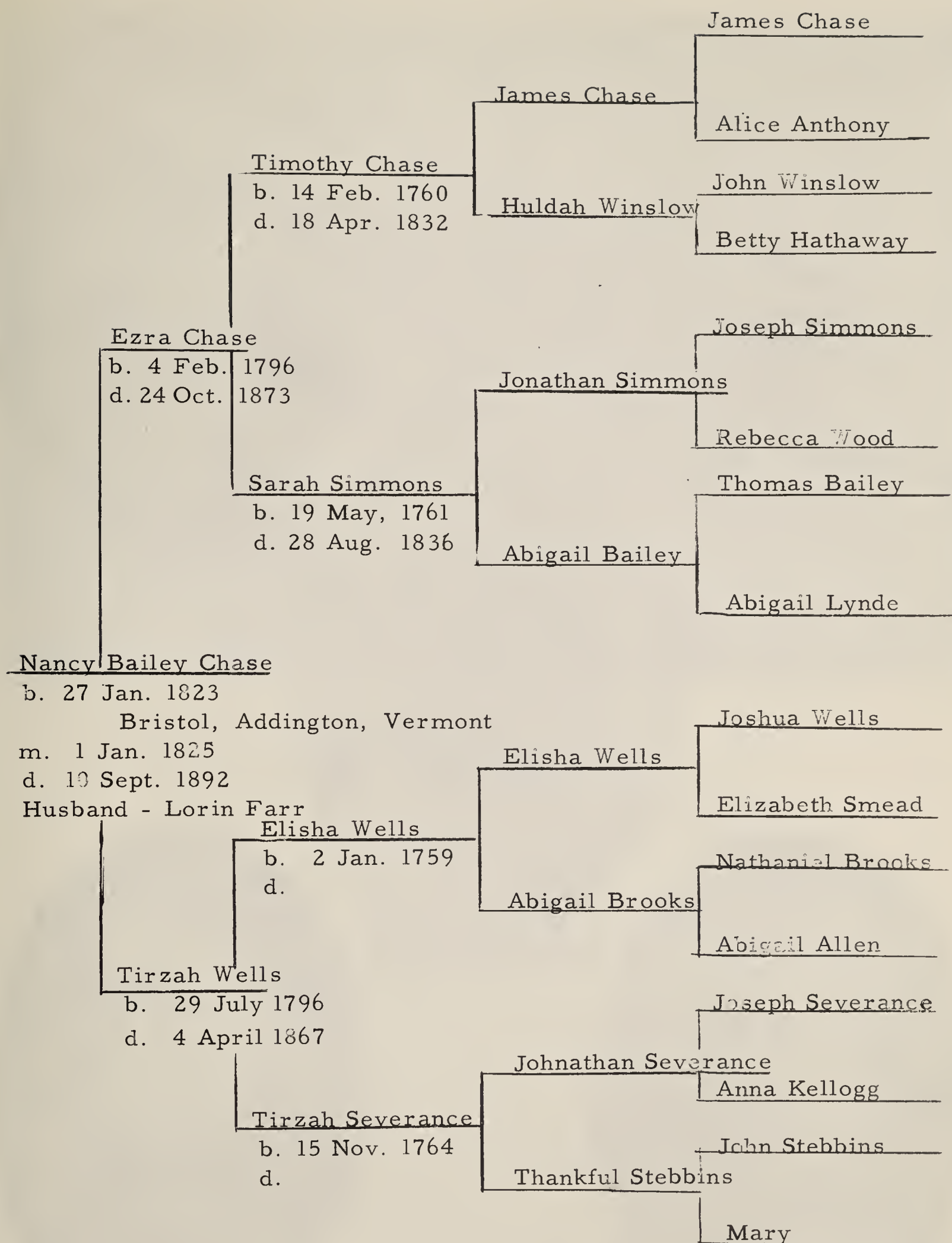
Of all the stories we heard the most of Aunt Nancy that interested us children, those about the Indians were outstanding. One, related here, is from our own experience.

A late afternoon, a young Indian girl, riding bareback on a sweat covered pony, threw herself off the rope bridled pinto and ran to the door on the back steps of Aunt Nancy's Washington Avenue home, banged on the door until Uncle Lo (Lorin) came and the Indian girl rushed past him into the house, screaming words beyond young boys' understanding. In a very few minutes a tall, dour faced Indian riding equally hard jerked his horse suddenly to a stop by the big spring and ran towards George and me (George Farr, son of Enoch, who lived on the hill) and frightened us almost speechless by shaking one and then the other, shouting Indian words and two we both recognized, "Where squaw?" We were too scared to tell and the tall, slender fellow ran into the barn, up and down the stairs, then into the wagon shop and down to the granary, but it was locked. The Indian girl's sweating horse had gone up to the bigger pony ridden by the excited Buck. This made the irate husband most certain that his Indian wife was near at hand. He ran to the porch and peered through the windows and then went to the cellar door but did not go in, ran again up the steps and shielded his eyes to look in the kitchen. Lo came out and in very deliberate speech began to ask the Indian what he wanted. Aunt Nancy was fearful that the truthful Lo would reveal the young wife's whereabouts, so she came out and asked the Indian what he wished. He repeated the more insistently "Where squaw?" Aunt Nancy had to push him back from the doorway for fear of his going in. "You come later see Big Chief (meaning Lorin Farr) Go. Come later." And always the answer "Where squaw?" The tall fellow ran down and led the squaw's pony up to the porch steps - "Where squaw?" and pointed to the pony. Nancy sent Lo in to get a loaf of fresh bread and some bacon. When Lo brought them out the Indian quickly knocked them out of Lo's hands and Aunt Nancy sent Lo in the house and stamped

her foot, "Come back and see Big Chief." No words satisfied the long dark haired man and he came over as if to sit down by the granary, near the gooseberry bush sheltering George and myself. We dropped almost flat to the ground. After a long time of waiting, with Aunt Nancy going in and coming out of the kitchen to the porch, the Indian finally jumped on his pony and led the girl's horse across the street to the Tabernacle grounds. He was sitting there when darkness fell and George and I went carefully through the trees by the old canal and climbed the hill. When we were safely out of harm's way, we sat down on a flat rock and tried to make out the forms of a Indian and two horses. Aunt Esther's long impatient call sent George and myself to our respective homes. It was several years later before I learned what happened to the young wife. Aunt Tirzah (John Gay's wife, who lived neighbors to Enoch and Esther) told us that Aunt Nancy befriended many Indian squaws from the drunken or jealous husbands. Sometimes the girl would stay hidden for several days in the house or cellar or until the lord and master made a solemn oath that he would not beat his wife, else Big White Chief would send soldiers after him, and put him in dark jail (Jail was a word soon learned by the Indians - jail and whiskey). I have seen as many as a dozen Indians sleeping or playing, back of Aunt Nancy's home, between the house and the big Barn. They would stay as long as they could for the smallest trumped-up cause. Years after Nancy's death, Indian squaws would call at the house, where some of Lorin's daughters' families then resided and would wait around until they got as much flour, sugar, coffee, and salt as Aunt Nancy always gave. They would take what was first given, go down the steps, talk it over among themselves and then send one of their number back to get more or as much as they thought they should get by the measure of Nancy's generosity. One such squaw, whom all of us children knew as "Aunt Mary," came each year to Nancy's and Sarah's houses until she was in the ninties. No one knew her exact age. Mary was the one who brought a large handful of sego lilies each autumn to put on Aunt Nancy's grave. Seago lilies and Indian top were two wild flowers beloved of Lorin and, I believe, all his wives.

The passing of Nancy Bailey Chase Farr at the age of sixty nine, one of the noblest women of any generation, closed a remarkable and eventful life. To witness persecution and prosecution at the hands of mobs, the travel of untrailed prairie and the making of a half dozen homes in a few short years, to go from poverty of a pioneer cabin to the affluence of a wealthy man's wife, to share a husband and marital rights in a philosophy and religion not known or tried by any of her previous generations, partake of the husband's joy in helping to span a continent with iron rails and speeding wheels, to send a message over the first telegraph connecting the inland empire with the eastern states, to see a struggling religion grow in power and useful stature, to meet the most important men almost daily in this wonderous west - these were events and experiences coming but to few of any generation. Her tombstone may mark her earthly grave, but her deeds opened the gates of greatest joys we attribute to eternity.

To be a descendant of Lorin and Nancy Chase Farr is to have a heritage given to but few inhabitants of this earth.





Belle Farr Sears.



Tirza Farr Gay.



Nancy B. Chase Farr.



Diana Farr Rich.



Sarah Farr Smith.



Ben E. Rich Family

Southern States Mission- Chattanooga, Tenn. 1898

Standing- Lorin Farr, Benj. Leroy, Fred

Seated- Don Oneil, Diana Farr, Frank Cannon,
Ida R. Strong, Andrea F. Watkins, Ben
Erastus, Homer E.

Ben E. Rich was one of the great speakers of his day

The sons of Lorin Farr, were, for the most part, successful merchants in the state of Utah. The daughters married men who achieved in many of the professions, including banking, manufacturing, engineering, law, politics, medicine, dentistry and milling. No son excelled in the fine arts, though most of the daughters were trained in the fine arts; almost all of them sang in the large choirs. Each daughter who married soon had a piano in her home. The grand children have made enviable reputations in almost every major business and some of the arts. The majority have graduated from high school and fulfilled missions for the Church; most have gone to college. Many have attained listing in "Who's Who in America".

A representative family is pictured above, that of Diana (nina) Farr and her husband Ben E. Rich, longtime president of the Eastern States mission. and orator of national fame. In this family is a banker, two surgeons, a lawyer, a business executive, and a wife of a lawyer and a United States Senator.



1900

Mission Days

Three of Nancy's grandsons
whose friendships have grown
with the years.



1953

Benjamin L. Rich
Adelbert Gay Winslow Farr Smith

BRIEF BIOGRAPHY OF SARAH GILES FARR

Of the wives of Lorin Farr, we know least of his second wife, Sarah Giles.

She was born on January 1, 1831, at Merthyr Tydfil, Glamorgan, Wales. She was the daughter of Thomas Giles II and Maria Davis. What we have of her ancestry will be shown in the Pedigree Chart at end of the chapter.

Thomas Giles, Sarah's father, was a minister in the Baptist Church, and most highly respected. He became interested in the Church of Jesus Christ of Latter Day Saints when he heard and argued with the dynamic Welch convert, Dan Jones. From Church records we learn that Thomas Giles was baptized in Wales in the year 1845. The assassination of the Prophet Joseph and his brother, Hyrum, were convincing facts to him and his family. Plans to join the Saints in the States were soon made and moneys and goods collected. Thomas Giles was a mature man of 65 years when he joined the Church. He immediately began preaching his new found religion in Southern Wales until it became time for a company to be collected and made ready to sail with a suitable group on an Atlantic ship. The Church procured rates to which all immigrants were eligible.

As far as our records go, the entire family of Thomas and Maria Davis Giles joined the Church. The most accurate records show that there were five boys and three girls, in this order: Ebenezer the first, died as a child, as did Mary Ann who died in July, 1817. The third child lived to maturity and was named Mary. Thomas Davis Giles, the fourth, was born June 2, 1818. He became Conference President after Dan Jones left for America. While going from one branch to another, Thomas Davis Giles met with a most severe accident which ultimately resulted in total blindness. This did not deter his preaching, and a devout Saint, Hannah Evans, became his "eyes" and took him from place to place. Hannah was a widow. In 1856 Thomas Davis Giles came to Utah and while crossing the plains, his wife and baby daughter died of the rigours of winter on the Wyoming plains. This brought Hannah Evans Bowen to the aid of the blind immigrant, and she took charge of the father and two-nearly frozen sons. John D. Giles of "Pioneer Trails," and who supplies most of the above information, is an offspring of the resultant marriage, as the only child of this union was Henry Evans Giles, father of John D. Giles. When Sarah married, her blind brother and devoted wife were often the guests in her home. It was with great pride that Sarah spoke of her celebrated brother, the blind harpist, who entertained nearly every hamlet and village in the state of Utah. When the Henry Evan Giles family moved to Provo, "Grandpa and Grandma Giles" went with them. That was in 1886. That trip seperated a devoted sister and affectionate brother, as Sarah saw little of Thomas Davis after that. He outlived Sarah by three years and was buried in the Provo cemetery at the side of his faithful

wife, Hannah, who preceeded him by seven years.

The fifth child, John, lived for 13 years and did not leave Wales. David Alma was sixth child and Sarah was the seventh. Edward, the last of her father's family, was born in 1833 at Llanvabon, Monmouth, Wales, while all the other children, except Sarah, were born at Blanaſon, Monmouth, Wales.

Quoting from Josephine Ballantyne Farr's two page biography we glean this bit:

The Father, Mother, son and a daughter left Wales for Utah. They crossed the plains in the Clark Hubbard Company (?) and Daniel Jones Company (?), walking almost the entire distance, encountering terrible snow storms. The father died and was buried on the plains, also the son's wife; the mother and two of the children arriving in Salt Lake City in 1848. The rest of the family, David, Edward, and Mary, followed later in the hand cart company. Sarah, seventeen years of age, was a beautiful young woman. She located in Ogden and on July 26, 1851, became the plural wife of Lorin Farr.

We write the following resulting from Josephine Farr's interview with Sarah dated 1890:

"Sarah's life was full of sacrifice for others. She was an excellent housekeeper, and a fond and devoted wife and mother. She was small of stature, weighing about ninety-five pounds and of jovial disposition. She was very prayerful and taught her children to pray. She accepted and carried out the council of her husband. She was economical, careful, neat and industrious. She was a mother of nine children: eight of whom she raised to maturity - all married."

Sarah was the unobtrusive type and governed by quiet authority. She shunned publicity of any kind, but shared her husband's praises and prominence with happy smiles. She believed in Lorin Farr implicitly and his every wish was a command, as far as she was concerned.

She was endowed with talents for nursing and most of the stories I can glean of her community life are connected with her remarkable and patient nursing. She could pick up a crying baby of any member of the family and it quietened almost immediately. She frequently analyzed fevers and the common ills with a glance at the patient.

During the devastating virulent small pox epidemic in the mid 1860's, Sarah was a wonder of patience, love and expert care. Lorin was taken to the grove, which now bears his name and spaced tents were filled with afflicted and dying patients. Sarah was the first to take care of her hus-

band and the last to remain and care for his removal home. But few healthy persons dared expose themselves to the deadly disease. Some of the Farr family died during this great epidemic year. Olive buried three of her children of meningitis in May of '66. When Sarah was nursing her husband she had seven of her own children at home under twelve years of age, chiefly cared for by Nancy. It was because of these dread diseases that Lorin Farr studied and became an early advocate of vaccination.

One of the stories I heard Bishop Bernard White tell in a Fast meeting in the Ogden Third Ward (corroborated by my mother and Aunt Josephine Farr) was to this effect:

Bernard White was called on a mission to the Eastern States. He was keenly desirous of going, as he felt the imperative need of honoring such a call. His wife was in very poor health and demanded certain daily care. The matter was discussed with President Farr who advised Bernard to make the matter of fervent prayer and he would get a proper answer. He awoke one morning with the entire plan of action and a peaceful spirit of content in his heart. He immediately went over to President Farr and said a motivating dream had filled much of his night and he could go on his mission if Sarah Farr, Lorin's wife, would care for his wife while he was away. Upon hearing of the manifestation, Sarah accepted the nursing request and Bernard White went on his mission. Upon his return from this successful religious commitment he found his wife in perfect health and his home in excellent condition. He remained ever grateful to Sarah Giles Farr.

Many similar stories were current of the faith and generosity of Sarah Farr but no one of the children ever wrote them down and now they are lost forever, as far as earthly records go. Each of these stories revealed the deep religious fervor that motivated the lives in this remarkable family of Lorin Farr. In most instances, the work of their Heavenly Father predominated the ultimate action. In all my life, I have not heard one derogative story of any of the wives of Lorin Farr. They must have had personal idiosyncrasies, likes and dislikes, but nothing of record or in the memory of any living descendant recalls a weakness of any social import. Sarah was especially known as the quiet, smiling, serving neighbor and mother.

I best remember her sitting in her rocking chair knitting, just under the beautiful oil painting made of her which still hangs in the parlor of her home on Washington Avenue. Many times we saw her looking across Tabernacle Square about where a monument to Lorin Farr now stands. Her life had been a busy, happy one, all of her children had married and grandchildren came to make her life more complete. Often, a look of years filled her eyes as if the panorama of youthful Welsh days with religious seeking and home breaking had been funnelled into a small sea-tossed sailing vessel going to a land sprawling vast, vigourously alive. She knew the excitement of making new friends and learning a new language (She

never spoke entirely free from Welsh dialect). Great distances confused her, but an abiding faith helped her to adjust to the fate of desert travel which took her brother's wife. She had just settled in a newly plotted sage-surrounded city by an inland sea when an invitation to go North and work for a benefactor led to her introduction and ultimate marriage as a young man's second wife. "Would you do it again?" A myriad of thoughts flooded her kindly face as these years unfolded in reminiscent seconds. A wife of lesser importance to a man called to build a city, start the wheels of industry, settle newcomers on ungrubbed land, build schools, churches, tabernacles and homes, harness canyon torrents and carve roads from granite crags - isolated from a civilization she had learned to distrust and which followed her with an intent to destroy. Why should she regret? Hasn't everything that Lorin has done been for the good of the people, for her and her family? Surely, there is no inequality in true love or God's work.

"Has it been worth it all, Grandmother?" As if reluctant to surrender her thoughts to the comfortable present a kindly voice said quietly, "Come here, my dear. I was just now thinking of how blessed I have been. Though I left the land of my birth, and most of my kin, I was followed by many of my native countrymen, I was led to the beautiful mountains of Zion, to wed one of God's choicest souls, I lived to see peace and prosperity come to all of us. Every wish I ever expressed, your grandfather gratified. We are all blessed, my dear, and never forget, it is due to God's blessings, His love of His children."

That was the last long talk I had with my grandmother (whom my mother now resembles so much) and would I had had the wisdom to write down the previous advice she gave me! "I will not be with you very long now but every moment of my life has been so happy." Tears filled her eyes, though light with radiant serenity. My youthful mind could not comprehend that she knew death was imminent, as I learned in later years that she died of a disease incurable. I wish I could write the peculiar, sweet ways of her Welsh expression and talk with Proverbs of homely things and old country sayings she used to the day of her death.

She was the first of the wives to die and brought to Lorin his first, great sorrow. His father, Winslow, had died in 1867 after a major separation from Lorin of some twenty years. We have mentioned that Nancy died in September of the same year as Sarah, seven months later. In 1893, Lorin's mother, Olive Hovey Freeman Farr, died in Salt Lake at the age of ninety-four years, and in 1893, one year after Nancy, Olive Ann Jones Farr died. Life was beginning to take its inevitable toll in the hard earned western haven of Lorin Farr. And he realized it as he looked at the closed eyes of the beautiful, smiling little Welsh girl who had shared his pioneering and religious life for forty-one years, who died with a blessing on her lips for her husband, her "sisters", and her husband's children. The passing of her life to a welcome death was a lingering anticipation for her husband and his numerous family. It made apparent to all of them that they had been and were now one great united

family, made one in purpose and communion by the loyal, devoted wives of a faith promoting husband.

The Standard of Ogden, Utah, on Feb. 27th, 1892, writes of the

Death of Mrs. Farr:

Mrs. Sarah Farr, wife of the Hon. Lorin Farr, died at her residence on Twenty First street yesterday morning. She had been confined to her home for the past eight months and to her bed for six weeks. She was rational to the last, knowing her friends and relatives until the closing moments. The family and the relatives watched at her bedside through the weary hours during which she suffered.

Mrs. Sarah Giles Farr was born in Merthyr Tydfil, Glamorganshire, South Wales, Jan. 1 1831. She came to the territory in 1849, two years after the Pioneers had opened the valley to civilization. In 1850 she married Lorin Farr and has resided in Ogden ever since. She died a faithful Latter Day Saint in full conviction of the principles she had espoused. She leaves her husband and eight children, Joseph, Thomas, Marcus, Winslow Farr, Mrs. Richard W Taylor, Mrs. Roxane Pidcock, Mrs. Ray Packard, and Mrs. Nora Pardoe.

The funeral service will be held at the residence on Sunday, Feb. 28th, at 11 a. m. All friends are kindly invited to attend.

Thomas Giles

b. Pembrokehire, Wales

Thomas Giles

b. 1780

Where - Pembrokehire, Wales

When Married - 7 Dec. 1817, Bedwelty, Monmouth

died - 12 Nov. 1851

Where - Council Bluffs, Iowa coming to Utah

Leah Jenkins

Sarah Giles

b. 1 Jan. 1831

Where - Merthyr, Tydfil, Glamorgan, Wales

When Married - 26 July, 1851

died - 26 Feb. 1892

Where - Ogden, Weber County, Utah

Husband - Lorin Farr

John Davis

Maria Davis

Mary

Archives 7-281; 7.K - 36



Sarah Giles Farr

BRIEF BIOGRAPHY OF OLIVE ANN JONES FARR

Olive Ann was the third wife of Lorin Farr and many remember her living in the central section of the long adobe house on 21st street and Washington Avenue. This place was between Aunt Nancy's and Sarah's. The three wives lived in this home until a new place was built for each of them and all had their own fine dwellings.

It was in this same house where she was stricken with the greatest tragedy of her life, the loss of three children by spinal meningitis. Her mother and sister died in the same year. In the far north-west corner of the Ogden Cemetery, we see the ominous dates on the tombstones and 1866 is a year not to be forgotten by any of Lorin's and Olive's children.

My chief source of information for this memorial is Jennie Farr Budge, wife of President William Arthur Budge in Ogden, and Uncle Asael, Jennie's father and only living child of Olive Ann. For a brief biography of Olive Ann, I present herewith a sketch drawn up by Jennie in April of 1950:

"Olive Ann Jones Farr, daughter of Merline Jones and Roxana Ives Jones, was born June 1829 at Wallingford, Connecticut. She was the fourth child of five born to her parents.

As a child she was given the best educational opportunities that could be had. She had a poetic nature, a keen memory and was called a "spelling book" because of her outstanding ability to spell.

She left her native state with her parents for the west on September 30, 1848 and arrived at Council Bluffs, Iowa, on November 18, 1848. They located at Cartersville. In June 1850 she left the Missouri River for the valleys of the mountains arriving at Salt Lake City, Utah, September 30, 1850. She crossed the plains in Joseph Young's Company of Fifty and Captain Rich's Ten. While crossing the plains they endured many hardships. Many of their company died of cholera and were buried on the way. It is said that while crossing the plains she was the life of the party because of her jovial disposition.

When she arrived in Utah she lived with her sister Mrs. Amos P. Stone at Bountiful, Utah until February 28, 1852 when she married Lorin Farr in the Endowment House. She then moved to Ogden, Utah, locating west of the mouth of Ogden canyon in a fort called Farr's Fort.

Her home was made of logs with a dirt roof. Skins were

fastened over the windows so Indians could not see the lights at nights. The snakes were very numerous and would crawl through the roof, many times falling on the bed where they were sleeping.

The Indians caused them a great deal of trouble. One time, three of the men from the fort went out to hunt for their lost cattle. They saw some Indians in the distance and started back for the Fort. The Indians had swifter horses than they and captured one of the men* and scalped him. This was done because one of their Indians had been killed somewhere and they must get a white man for revenge.

Their first farm consisted of 160 acres of land which was covered with sage brush. The land was broken up with home made ploughs, most of the work being done by hand. They raised hay, corn, wheat, beans, peas, potatoes and other vegetables.

The first native currants and peaches were brought to Ogden by her parents. The peaches were called Jones Peach.

She used to make fancy front shirts for men. She did all of her sewing by hand and was skilled in that science. She always milked the cows until her children became old enough. She was an excellent cook, always having something for her grandchildren when they called to visit her.

She later moved to a better home located on Washington Avenue and 21st Street. Her first great sorrow came to her at this home. She buried three children in six days, a son and her two only daughters; three months later her mother, and a sister within the year. This sorrow seemed to overwhelm her life. It was constantly on her mind.

Some years later she and her family again moved back to a large farm and a very fine home on Canyon Road. She lived there twenty years and then moved to 1958 Washington Avenue, where she lived until her death.

She was generous, always ready to give and help those in need; a kind and affectionate mother, a true believer in every principle of the Gospel and lived her religion.

* Later note from Jennie, dated January 17, 1952: You ask who was the man killed by the Indians. His name was Mr. Campbell, who was a non-Mormon in the employ of Grandfather Farr in constructing the mills. He had intended to go on to California as soon as the work was completed. He was killed by Terikee Indians because their chief had been killed.

She died December 19, 1914, at her home, 1958 Washington Avenue, Ogden, Utah, at the age of 86 years, 6 months and 19 days. Her funeral was held in the Ogden Fourth Ward Chapel. She was buried in the Ogden City Cemetery.

She was the mother of seven children, five sons and two daughters: Laertus, Valasco, Olive Ann, Ellen, Merlin, David and Asael.

At the time of her death there were four sons, sixteen grandchildren and six great grandchildren living."

So many of the grandchildren early learned to go to Aunt Olive Ann for literary accuracy and we all knew she could spell. She took great pride in having all of us know about the early American poets and the great English writers. Her great, large blue eyes seemed filled with remembered things and when we asked her a question, she looked at you as if to study the best way to answer. The reply was careful and deliberate. She wished us to use proper grammar and often asked to have us tell her what we had learned in school.

She loved the theatre and was very interested in all theatrical ventures in the Third and Fourth Wards. A good show in town always found her deeply interested though she could not often go, in her later years.

What a wealth of material we could have received from her with her keen mind and most active memory! Had we but been alert!

There were certain stories I had heard of Aunt Olive Ann and again, I wrote to Jennie F. Budge for some definite help, which I share with you:

Ogden, Utah, February 7, 1951

In reply to your letter I will try and answer the questions you asked and give as much information as I can.

- 1) When grandmother attended school, they had spelling contests, she would always be the last one left, out spelling the other students. Grandfather Farr always called her his spelling book. Whenever he needed a word spelled he would go to her. He said he had never found a word she could not spell.
- 2) Grandmother joined the church in 1844 at Wallingford, Connecticut. We do not know who converted her or the circumstances.
- 3) Father does not know how or where she met Grandfather Farr.

- 4) We cannot find a picture of her home or farm.
- 5) Laertus Farr never married. He did not have good health.

In Grandmother's biography I mentioned her great sorrow that overwhelmed her life. She buried three children within six days. Olive Ann died May 1, 1866, Merlin May 2, 1866, and Ellen May 6, 1866. Her mother died three months later August 4, 1866 and a sister within the year. Her son Asael was born October 17, 1866, five months after the death of her children.

Laertus Farr, born June 23, 1853, died December 26, 1928.

Valesco Farr, born August 29, 1855, died December 12, 1937. Married Diana Fife, Born Oct. 7, 1859, died May 18, 1904.

Olive Ann Farr, Born August 3, 1857, died May 1, 1866.

Ellen Farr, Born October 25, 1859, died May 6, 1866.

Merlin Farr, Born February 4, 1862, died May 2, 1866.

David Farr, Born April 5, 1864, died January 4, 1943. Married Margaret Williams, Born March 4, 1867, died September 25, 1915.

Asael Farr, Born October 17, 1877- . Married Georgena Julia Drake, Born September 11, 1866, who died January 7, 1950.

I have regretted many times that I did not find out more from Grandmother while she was living. I have gleaned a few more facts from father which I will pass on to you.

He said his mother was very patient and loving with her family. She would never go to bed at night if any of her children were out. No matter how late, she would be sitting up waiting for them to come home. Many times they would find her at the gate watching for them to come.

He always looked forward to the time when soap was to be made. His mother would save all fat drippings and once a year she would make soap to last the entire year. This was made in a very large kettle, cooled and cut in pieces and put on large planks to dry. Before it was put out to dry it would look almost good enough to eat.

They had a smoke house where all the meat was smoked and cured. Laertus took care of this for all the families. Using corn-cobs for the smoking process.

Grandfather had a molasses factory. He remembers one time they went to a large barrel of molasses there was a dead muskrat in it. He heard one of the men say if it was strained it would be all right. But Grandmother would not stand for that. That barrel of molasses was destroyed.

Grandmother was very witty.

During the days before the manifesto, Grandfather Farr was arrested and cited into court for polygamy. Grandmother was summoned into court as a witness. When the judge asked her who served papers on her, she replied "Mr Grindstone".

The judge said, "You don't mean Mr. Grindstone, you mean Mr. Whetshone."

Grandmother replied, "They both looked alike to me". The people in the court room caused a disturbance from laughing.

When Grandfather was found not guilty, some of the men clapped their hands and shouted for joy. This made the judge angry and he fined those making the noise ten dollars each. Some of the men said it was worth ten dollars.

Father got excused from school to attend the trial.

Sincerely,

Jennie F. Budge

From the Ogden Standard, Wednesday, December 23, 1914, we read the following obituary:

The funeral of Mrs. Olive Ann Farr, wife of the late Lorin Farr, was held yesterday at 2 p. m. in the Fourth Ward Meeting House. The chapel was crowded with relatives and friends of the deceased and her family.

The rostrum and bier were banked with may floral offerings.

Bishop E. A. Olsen presided at the services and the

speakers were President C. F. Middleton, Apostle George Albert Smith, Patriarch James Taylor and Bishop Olsen. Each eulogized the life of the deceased in terms of highest praise and also spoke along doctrinal lines.

A mixed quarter composed of Mrs. Iretta F. Lindsay, Mrs. Wealtha Marriott, Orson Griffin and George Bain sang "Sometime We'll Understand" and "Nearer My God to Thee". Mrs. Marriott and Mr. Griffin sang "Who are These Arrayed in White?" Mrs. Lindsay sang "A Perfect Day" and Mr. Griffin sang "O My Father" and "My Mother Dear".

The internment was made in the City Cemetery.

The grave being dedicated by Apostle George Albert Smith.



Olive Ann Jones Farr

Picture taken just prior to her death

		James Jones	
		b. North Haven Conn.	
		d. about 1768	
Samuel Jones			Samuel Thorpe
b. 1761			
North Haven, Conn.			
d. 2 May 1810		Elizabeth Thorpe	
North Haven,		b. 16 Dec. 1735	Anne Payne
		North Haven, Conn.	
Merlin Jones			Jonathan Marks
b. 16 May 1795		James Marks	
North Haven		b. about 1738	Deborah Brockett
New Haven, Conn.		Willingford, Conn.	
m. 17 Apr Sarah Marks		m. 23 Dec. 1762	Samuel Blakeslee
1820		d. 16 Mar 1824	
b. 6 Oct 1763			
d. 4 Dec. Wallingford,		Hannah Blakeslee	Eliz. Doolittle
1879 Ogden, Conn.		b. 15 June 1741	
d. 3 Feb. 1815		Willingford, Conn.	
North Haven,		d. 26 May 1814	Gideon Ives
Wallingford, New Haven, Conn.		Willingford,	
b. 1 June 1829		Joel Ives	
m. 28 Feb 1852		b. 13 Jan 1723	Mary Royce
d. 19 Dec 1914		Willingford,	
Ogden, Utah		m. 27 Dec 1752	Jacob Royce
Husband - Lorin Farr		d. 31 Dec 1795	Conn.
		Wallingford,	
		Experience Royce	Thankful Beach
Joel Ives		b. 1 Dec 1727	
b. 16 Apr. 1760		Wallingford,	Caleb Ives
Wallingford,		d. 30 Mar 1761	Conn.
m. 22 Oct 1778		Wallingford,	
d. 1807 age 48		Experience Royce	Eliz. Plumb
Wallingford		b. 5 Sept. 1734	
Roxana Ives		Wallingford,	
b. 17 Apr 1799		m. 2 May 1755	
Wallingford, New Haven,		d. 18 June 1790	
Conn.		Sarah Butler	
d. 5 Aug Olive Ives		b. about 1737	
1866		d. 11 Apr 1813	
Ogden, Ut. Wallingford,			
d. 14 Mar 1822			

BRIEF BIOGRAPHY OF MARY BINGHAM FREEMAN SNOW FARR

Mary Bingham had a life so full of hope and sorrow, adventure, and promise that its full chronicle would rival the most romantic novel. If written as a novel, it would readily be accepted as outright fiction.

She is another Vermont resident, being born in St. Johnsbury, a few miles north of Waterford, birth place of Lorin Farr. As cousins, the Freemans and Snows, lived in St. Johnsbury and often interchanged visits in Waterford. When the gospel message was heard and welcomed by the FARRS, they soon shared their convictions and happiness with their St. Johnsbury relatives.

Erastus Bingham was born in Concord, Essex County, Vermont, just ten miles east of St. Johnsbury and about half of that distance north of Waterford. Boys would walk that distance to carry messages to relatives, but more often, would mount the family pony and visit their kin. The Bingham, the Snow, the Freeman, and the Farr were neighbors and blood kin, a fact that brought them often together. Mary Bingham was born April 1, 1820, about three months prior to the birth of Lorin Farr. They could have met as young children but each was too young to have paid much attention to the other when Lorin left Waterford and went north to Charleston, Vermont, when but seven years of age.

The gospel had been well preached to Erastus Bingham and Lucinda Gates, both of Concord, Vermont, when Winslow and Olive Hovey Freeman Farr took their little family north and later to Kirtland, Ohio. Mary was thirteen years of age when she, her parents and remaining members of her family were baptised by Elder John F. Boyington. She was confirmed a member November 11, 1833 by Israel Evans.

When Mary Bingham was sixteen years old, her family had acquired enough worldly wealth to leave for Kirtland, Ohio. That was in 1836, preceding the Winslow Farr's in their western exodus by a year. The Bingham remained in Kirtland and its tempestuous days for two years, when they moved south to Far West. Mary was eighteen years of age when she first met the Prophet Joseph Smith. At Far West, the Bingham met the spirit of mobocracy as did other faithful followers of the modern prophet and were driven out of Missouri and settled in La Harpe, Hancock Company, Illinois. In this prairie town, Mary met Elijah Norman Freeman, who was born April 17, 1822, in Hanover, New Hampshire. In Chapter Two we printed a picture of the final resting place of the parents of Elijah Norman Freeman, Elijah Freeman and his wife, Olive Hovey. Some of the other Freeman children were buried in this Waterford Cemetery. Olive Hovey Freeman, mother of Lorin Farr, was the youngest sister of Elijah Norman Freeman.

Just where Mary met Elijah, history does not record, nor do we have many facts of their courtship and marriage. She was wed in 1844.

Their first child was born May 20, 1845, in La Harpe.

I include, herewith, a brief biography of Mary Bingham supplied by a granddaughter, Rhea Farr Wiggins:

In January 1846 she received her endowments in the Nauvoo Temple. She and her husband living through the period and trials of the Saints, sanction, and brutal death of the Prophet Joseph Smith and the trials and persecution following that event.

She was familiar with the great sacrifice the saints went through to erect the Temple at Nauvoo as her husband spent much of his time in laboring there. She always looked at life on the best side; she enjoyed the old fashioned spinning wheel, nor complained about the dirt floors, home was her paradise. Her husband always complimented her cooking and praised her house keeping.

She gave birth to a lovely baby boy on May 20, 1845, at La Harpe, Hancock, Ill. She named him after her husband, Elijah Norman Freeman. He grew up to be a most worthy man. He fulfilled two Missions for the Church, was first counselor to a Bishop for twenty-one years. He was a Stake President in Arizona for ten years, and he was later a Patriarch. He had two wives. The first being Annie Maria Poulson, and the second Mary Ellen Farley. He lived to be ninety years old. He died on March 14, 1936, at Salt Lake City, Utah.

Elijah and Mary planned their future for many years ahead. They left in their own wagon to cross the plains in the Daniel Spencer Company when their baby was about eighteen months old. They had journeyed as far as Council Bluff, Iowa, when her husband was invited and urged to join the Mormon Battalion. It was a sad but hopeful farewell. Not many miles had been traveled when Elijah was placed to work among the sick, but also took sick and died in New Mexico on November 28, 1847. Neither had any premonition of the tragedy ahead when Mary held her baby high to see his father for the last time. She learned of his death after her arrival in Salt Lake City, Utah

Two years later she married Willard Snow, another wonderful man with great faith. She gave birth to a baby girl, whom she named Mary, after herself. She was born February 9, 1850, and was married to John Adams Boyle. They had a family of twelve children.

In 1852, Willard was called on a Scandinavian Mission. He was third president of the Mission. He was much loved by the people. After being in the Mission field for over a year, he was suddenly taken ill. He requested that they take him to England. The Elders held several fast and prayer meetings and asked for divine assistance in behalf of him. Their prayers were answered in part, but

he did not get well. He attempted to reach United States, but on Sunday, August 21, 1853 he passed away. In compliance with the Captain's orders, his body was consigned to a watery grave that same evening. While he was on his Mission, Mary gave birth to a son whom she named Alma, but he died while his father was on his mission. So, within the space of nine years, Mary Bigham lost her third child and two noble husbands. One husband died while in the service of his country and the other in the service of God.

In heart eternal hope was born anew, rich in wisdom, through every pathway of life, she became Lorin Farr's wife on the 2nd of December, 1854. Like her other husbands, he was a great man. He also enriched the life of Mary. Given to her were three wonderful sons. Willard, Erastus, and Isaac. Two sons reached life's expectancy in God's given plan, and one was called when a baby. Willard was born on July 5, 1856. He was married twice. His wife was Mary Elizabeth Ballantyne. His second was Mary Ann Romney. He was the father of nineteen children. Erastus was born on May 14, 1859 and died June 28, 1859. Isaac Farwell Farr was born May 23, 1850 in Ogden, Utah. He was married to Isabell Poulter. They had seven children. Isaac died March 8, 1935.

Lorin Farr tried to make life beautiful for his wife Mary and her two children. In their log cabin home, which was hand hued, there were two rooms on the ground level, and two above. Later on in life he built her a nine room brick home. Her home was a land mark. It was located on 20th and Washington Avenue. Now passed into memory as new structures are placed there.

She gave love to all mankind. She was always ready when ever she was called. She was another of those great pioneer women who would sacrifice everything for those whom she loved or for any who were sick or afflicted. As a friend pronounced. "Surely, one of God's noble women." Mary Bingham died on the 25th of September, 1893, while she was living with her daughter, Mary Boyle.

Granddaughter: Rhea Farr Wiggins

In a note in the obituary of Mary's death, we read in the Ogden paper,

"When the demand was made by the U. S. Government for the noble five hundred, the husband of Mary, Elijah, volunteered and was mustered into the Mormon Battalion and marched enroute for Mexico to defend the flag of his country. He was number 33, Company B. Captain Jesse D Hunter. On the 16th of July the order was given and they marched to Missouri River, and thence enroute for the scene of the conflict. After suffering

terrible hardships for several months, on the 25th of November, while marching to Pueblo via Santa Fe to winter, and when between the above named places, Freeman was taken very sick. He was placed in a vehicle to ride. He received all the attention his comrades were able to give. All was in vain. On the 26th he died. Richard Carter died the same night and the two were buried side by side on the barren plains. Their graves are four miles south of Socorro, on the Rio Grande."

In so brief a time, to be wed twice and with two baby boys, to find herself in a western desert wilderness, two husbands to mourn, one buried in the briny deep and another, in a desert grave whose funeral dirge was the howl of a hungry coyote. It takes a courage beyond the average woman to look to life with hope and conviction of Mary Bingham.

I wrote to Uncle Willard Farr, who resided in Arizona, and we read his reply herewith:

St. Johns, Arizona
May 2, 1950

Mr. T. E. Pardoe
Provo, Utah

Dear Nephew:

In reply to your letter, I have tried to get a few facts together as I can remember them, and an enclosing them. I hope some of these will be of some value to you.

Thank you for compiling the history of my parents and I wish you success in your undertaking. I am glad to hear that your Mother is well.

I am getting too old to remember many details. I will be ninety-four in July, if I stay here that long.

Give my love to your Mother and members of your family, including yourself.

Your Uncle
Willard Farr

The notes from Uncle Willard follow:

"My Mother told me that when the Mormon Battalion was camped, just before Elijah died, there were two members of the Battalion carrying a sick man and Elijah N. Freeman, seeing them making hard work of it told them to let him carry the sick man, who was then placed over his shoulder. Elijah inhaled the breath of the sick soldier and in a very short time they were both dead. Elijah was a strong man and seemed to carry him as easily as did the two men.

After Mother's husband, Elijah N. Freeman, joined the Battalion, she took her baby Elijah and drove her team of oxen to the Rocky Mountains. One ox died enroute and she bought another, paying for it with sewing after reaching the valley. She later married Willard Snow and had two children by him, Mary and Alma. Willard Snow, Mother's second husband, went on a mission to Denmark and died while crossing the North sea between Denmark and England.'

Mother was married to Lorin Farr October 1, 1855. She had three children by him, Willard, Erastus, and Isaac. She and her three husbands lived in the same town, and all grew up together as young people.

Mother did a great deal of nursing and was with the sick a great deal of the time. Uncle Aaron once said, "If anyone has a big toe ache, they send for Mary."

Mother had seven children. She spent the last years of her life with her daughter, Mary Boyle.

I remember when a boy, when President Young came to Ogden to be there a day or two, he stayed at Father's house. Mother was a good cook and Aunt Nancy always sent for her to help do the cooking."

It was my great privilege to visit Willard in 1949. at the home of his daughter, Ethel Farr Whiting. He stood erect and smiling and said he was still going to "Mutual", so he could get young ideas. He died November 18th, '951, at the age of 95, and his wife Mary Ann Romney Farr died the day after his funeral.

The Ogden Standard Reports Mary's death: Sept. 26, 1893.

ANOTHER PIONEER GONE

Biographical

Another land mark has been removed. In the death of Sister Mary Farr

Utah has lost another of her noble pioneers. She died at the residence of her son-in-law, John A. Boyle, at 6:55 p. m., September 25, 1893.

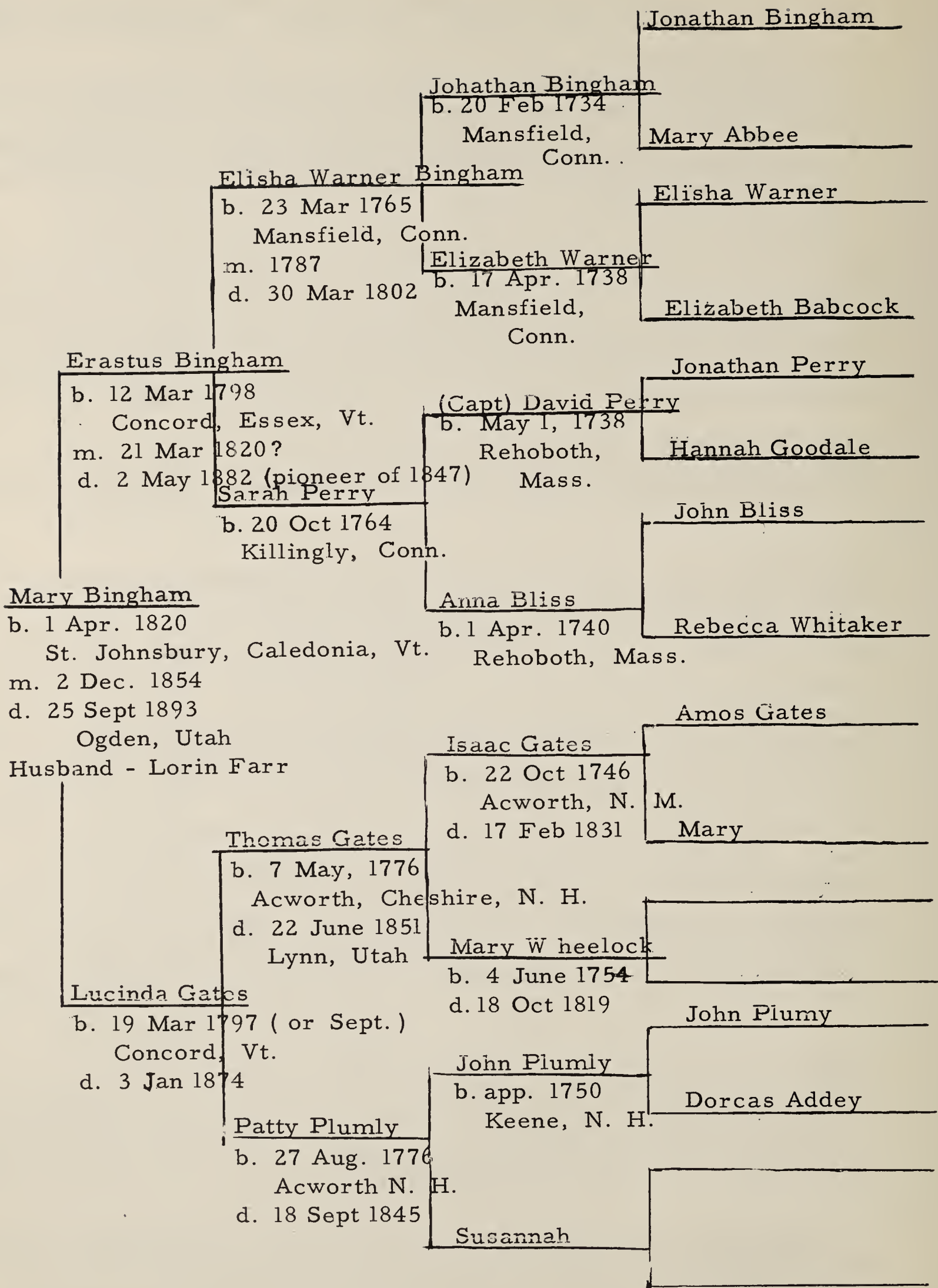
Deceased was the daughter of two other pioneers, the late Bishop Erastus Bingham and Lucinda Gates, all of whom are historical persons, and all of whom have been identified with the first settlement, and the rise and progress of this territory generally, and of Weber county and Ogden City especially.

Mary Farr was born on the first day of April, 1820, at St. Johnsbury, Caledonia county, Vermont. At an early period of its history her parents united their destiny with the Church of Jesus Christ of Latter-day Saints and to which they remained faithful as long as they lived. When 13 years of age Mary became a member of the same church, being baptized and confirmed November 11, 1833, in her native town, by Elder Israel Evans.

She continued to study the doctrines she had espoused from the time she first embraced them and the more she did so the stronger she became convinced that they were true.

In 1844 she was united in holy wedlock for time and all eternity, with Elder Elijah Norman Freeman. The fruit of this union was one son, E. N. Freeman, who now resides at St. Johns, Arizona. After this marriage they resided for some time at La Harpe, until a few months before the exodus, when they removed to the City of Nauvoo. At the time of the expulsion from the last named city they participated in the general privations which their co-religionists suffered in their banishment from their hard earned, peaceful homes, to wonder or perish, as might be, in the dreary wilderness in winter time. When the demand was made by the U. S. government for the noble 500, the husband of sister Mary volunteered and was mustered into the Mormon battalion and marched enroute for Mexico to defend the flag of his country. He was number 33, Company B., Captain Jessee D. Hunter. On the 16th of July the order was given and they marched to Missouri river, and thence enroute for the scene of the conflict. After suffering terrible hardship for several months, on the 25th of November, while marching to Pueblo via Santa Fe to winter, and when between the above named places, Freeman was taken very sick. He was placed in a vehicle to ride. He received all the attention his comrades were able to give. All was in vain. On the 28th he died. Richard Carter died the same night and the two were buried side by side on the barren plains. Their graves are four miles south of Socorro, on the Rio Grande.

No woman of the west had a more dramatic or exacting life than Mary Bingham. She found her first sustained happiness in marriage with Lorin Farr. Together, they paid tribute to her two previous husbands. And together, they reared the families of three men as one, in love and harmony.



Archives 7 P-61, 668, 438, 432, 433
7 Q-236

It was the desire of the author to present a family picture of each of the children of Lorin Farr. The response was too incomplete to carry the project to a fruition. When this book was started, Willard and one of his wives were still living. That he lived to a healthy ninety five years is remarkable-that he lived so usefully and kindly was the joy of his father and the pride of his family. A picture of Willard and his two pioneer wives is presented herewith.



Willard was born in Ogden, July 5, 1856, where he resided until 1881. He was the first Superintendent of the Ogden Fourth Ward Mutual Improvement Association, a group he supported throughout his life.

He and his brother, Elijah Freeman, volunteered to go to Arizona to settle that country. He married Mary E. Ballantyne, daughter of Richard Ballantyne and Mary Pearce, on Oct. 13th, 1877, and shortly after moved to St. Johns, Arizona, where he spent the major portion of his life.

He married Mary Ann (Minnie) Romney, daughter of Miles P. Romney and Hannah Hood Hill, on April 29th, 1886. He was the father of nineteen children, of whom ten were living when he died. He was Stake Clerk for thirty years and bishop of St. Johns Ward for a period of time. He was ordained a Patriarch by Francis M. Lyman, Nov. 27, 1895, a position he held until his death.

Children of Willard and Mary E. Ballantyne:

Deceased: Willard Richard, Mary Lillian, Lettie Jane, Lorin, Isaac, Florence

Living: Willard B., Salt Lake City, Dewey, St. Johns, Arizona
Zechariah, Gallup, N.M. Ethel F. Whiting, St. Johns, Arizona

Children of Mary Ann Romney:

Deceased: Joseph Gaskell, David Ernest, and George

Living: Lorin Miles, St. Johns, Arizona Golden, Mesa, Arizona
Laura F. Day, St. Johns, Arizona A. Winslow, Ventura, California
Albert, Ventura, California Jesse R., Palo Alto, California

Willard died Nov. 18th, 1951 at St. Johns. Mary Elizabeth died May 13th, 1942. Mary Ann died immediately following her husbands death, with an interval of three days, Nov. 21st, 1951. Willard Farr's life in companionship with his two noble wives warrants another volume. This brief tribute inadequately outlines what his loving descendants must later complete.

BRIEF BIOGRAPHY OF NICOLINE ERRICKSON FARR
with letters from her only living daughter

Nicoline Errickson was the daughter of Neils Errickson and Mary Olsen. Her father's family consisted of eight children, four boys and four girls. Nicoline was the fifth child being born near Frederickstadt, Onso County, Norway, September 22nd, 1837.

Her childhood days were spent amid the most beautiful surroundings. The home overlooked a large farm situated upon a slight elevation, which sloped from the home down a long and picturesque valley adapted for farming and the raising of cattle and sheep. A great forest overlooked the farm and uncultivated fields profusely covered with a blanket of flowers and berries, made a summer a paradise of beauty. On the opposite side of the hill ran a large river abundant with fish, and for miles, within each side of the river, cut logs floated down to the saw mills or pulp factory leaving sufficient space in the center of the river for freight and passenger boats. Sharp whistles of the log tows and deeper blasts of the passenger boats beckoned the children to lands above and beyond the sea.

Children were compelled to attend school until the age of fourteen, and having no large school buildings, schools were held at private homes. The extent of teaching time at each home depended upon the prosperity of the farmer. After the age of fourteen, Nicoline was sent to the Ministry for private lessons where she was taught her church catechism, numbers, etc., her parents being staunch Lutherans. One of the Priest's duties was the giving of indulgences and the forgiving the children and the parents of their fallacies and sins, charging a small fee for such services.

The family was very energetic and ambitious, each with his own particular line and talent. Of the four boys, one worked in a government post office, another became railroad official, the third an engineer and the other a merchant.

Soon after the first coming of Mormon missionaries in their locality, father and mother Errickson, Nicoline, her sister Caroline, joined the church, and were baptized September 27th, 1852. Nicoline was then fifteen years of age, vivacious and pretty.

Their baptisms were strenuously opposed by the rest of the family.* One year later, at the age of sixteen, Nicoline and her

* After forty-seven years Nicoline's son, John, visited Norway. He found that her brother, Andrew, had not relented. While he rejoiced to see his sister's boy, he still accused the church of taking away his little sisters. He would not understand that the two girls left on their (footnote continued on page 361.)

sister Caroline, age eighteen, left Norway with the first Mormon Norweigan emigration company for Utah. Not knowing the English language and with enough money barely to take them to American, it was a great adventure and up to the girls to economize the best way possible. They took passage on December 8, 1853, on a little old sail boat for Denmark, and in a few hours a heavy storm broke forth. The turbulent sea raged and soon both anchors were gone. They thought all would be lost but providentially, a lug appeared and towed the crippled boat to shore.

They were three weeks reaching England and eight weeks on the Atlantic ocean. On arriving at New Orleans they took the boat up the Mississippi river when malignant cholera broke out in all its fury, causing many deaths. After docking at S t. Louis for a short time the boat continued up the Missouri River to Leavenworth, but still the cholera continued with the boat, which made it necessary each morning to pull ashore long enough to bury the dead.

Going up the Missouri River both Nicoline and Caroline were stricken with the disease and confined to their uncomfortable bunks. Through the administration of the Elders, Caroline soon recovered but was too weak and exhausted to give aid to her sister. Nevertheless, while the boat was docked to bury the dead, Caroline crawled to the river for some water to ease the feverish brow of her sister. Nicoline was given up as beyond the power of man. The doctor and aid abandoned all hope and left her to the fate of those already consigned to the shore's grave. Nicoline, with that determined will and faith in God which characterized her life, again called for the Elders. Confident that the Lord would help her, and with the Elder's administration and her faith, she was healed almost instantly. And when the boat arrived at Leavenworth she and her sister were able and ready to take charge of the ox team and party of eleven immigrants assigned to their car.

The caravan consisted of sixty wagons with as many as eleven in some wagons to make six hundred souls. Inasmuch as the girls were acquainted and used to handling cattle and hardened to outside work, they were constantly called upon to assist in the other wagons, curing and cooking for the sick. In fact, they were constantly in demand, notwithstanding their broken language. It was soon apparent to these pioneers that these Norweigan girls were almost equal to any emergency.

Like all other companies crossing the plains, they encountered

* (con't) own accord and never regretted their action. Olaf, the oldest brother, his son and daughter, were overjoyed with the visit of Nicoline's son, John, in 1899. Especially did Dagny do all she could to make John's visit enjoyable and in later years corresponded with him with a great deal of joy.

many hardships, as well as enjoyed many moments of pleasure such as singing and dancing at night on the open prairie to the strains of a violin, or Jew's harp, accompanied by the bark of the coyote or howl of the wolf ominously close. New experiences constantly presented themselves. On one occasion, their cattle were stampeded by a herd of three thousand buffaloes which came thundering towards the camp; the bellowing and the clanking of hooves was terrifying. However, the situation was quickly seen, as the men with loaded guns and pistols, mounted their horses and spurred to head the animals off. As they approached the buffaloes they opened fire on the leader with unearthly shouting, shooting and killing a number and eventually splitting the herd. As the frightened animals drove on in two groups, they left much damage to the company but considerable buffalo meat for present use and jerking for the morrow.

Walking and driving the ox team continued for weeks as they forded streams, cracked the bull whip with the expertness of a man's hand, running into new experiences daily, experiences that tested the best of men; and made competent women of two young girls. Occasionally a tired but kindly horseman would spell them off and give them much needed relief for the hazardous trek.

They met many Indians, principally friendly, who would invariably beg for sugar and flour. On arriving at Laramie they saw the soldiers give out rations to the Indians. On leaving Laramie the Indians killed two of the Mormons cows which was immediately reported to the soldiers. Soon after the Mormons left Laramie the caravan learned that most of the soldiers at the post were killed. For further protection, the girls' company joined two other companies. Also, a party of Irishmen desired to join them until out of the reach of the troublesome Indians. This larger company complicated travel but the Irishmen added some gayety with their ready wit.

With the usual care and travel with the ox teams, the girls finally reached Salt Lake City on October 5, 1854, just ten months after leaving Norway. The two sisters were taken to Lorenzo Young where they had their first meal and night's sleep in Utah. Some time after their arrival in Utah, the two sisters went to Ogden and were separated for first time. Nicoline was sent to work for Lorin Farr, and Caroline for the Bybees. Caroline put in part of her time gleaning wheat, the sale of which was the first money she had received in Utah.

Caroline eventually married John Bybee on October 1st, 1856. Nicoline married Lorin Farr January 29th, 1857.

She started house keeping in the basement of Lorin Farr's twenty-one room adobe residence built in 1853, corner of First and Main, now Twenty-First and Washington Boulevard. Her

living quarters were of the crudest kind. They consisted of two rooms in the basement or cellar which was built for a vegetable and fruit cellar. One room was about 18 X 20 feet and joined by one small room used as a bedroom. Her furniture consisted of a rough home made four-legged board table, one four wooden legged bench about four feet long, two three legged stools, one home made rocking chair, one home made bedstead, criss-cross cord bedstead. The rope could be tightened as the rope stretched. Later, a trundle bed was added as the babies began to arrive. An oat straw tick was added, together with some blankets. Buffalo robes and bearskins further aided in winter comfort. Dishes were scarce, so they confined themselves to some tin plates and cups, pewter knives and forks and gradually adding to their supply as time and condition presented itself.

Culinary water was supplied from a central well under the porch near the center of the twenty-one room three family residence.

Sometime later Nicoline moved upstairs in two rooms known as the office where I, her son John, was born January 4th, 1863. This room was used for office work and the receiving of Church and civic authorities.

Brigham Young and other Church officials frequently visited father in this office. This house was the largest and finest residence in the city and so stayed that way for many years.

Later Nicoline moved to Twentieth Street and Washington Boulevard until Lorin built a two-story frame house on the north side of Twenty-First and Washington Boulevard. In this home Nicoline lived until all the children were grown and married, after which she sold her home and built a six-room house at 2072 Washington Boulevard where she lived until her death, April 7th, 1915.

Three of her daughters and one son, John, were at the bedside as she peacefully cast off these mortal elements to partake of such a reward she so richly deserved, bearing a strong and true testimony to the truth of the Gospel and the blessings to all who live its principles.

Nicoline was a noble and honest woman, truly one to the great souls sent by God to help to lighten the trouble and burdens of pioneer life. She was kind and gentle and considerate of men's weaknesses and always working to correct their defects.

She abhorred spiritous liquors and all that went with it, constantly fighting the source from which it came, putting the blame on its origin, instead of the unfortunate victim.

She was never known to do a dishonest act or take advantage

of a fellow being. In her private home she had full control of her children without the whip, or harsh words. No one ever saw or knew of her whipping any of the children, yet she had full control and received the greatest respect from them.

In our younger lives, she led in family prayers, said Grace upon the food. Her home was a house for the young and often filled with joy, laughter, and song of many socials, such as a peach cutting bee, molasses candy pull, cornshucking, weddings, dancing, quilting, home gatherings.

It was a common custom for the entire neighborhood to participate in such gatherings, acting as one big happy family, old and young, participating alike without distinction of age.

She was the mistress of her own home. Father did not interfere with her work and actions, knowing that whatever she did would be for the advantage of both.

Her home was always kept clean and tidy, adding improvements whenever financially able. Father was out of the city considerable of his time, on railroad work, legislature, church or civic business, but always called at each home when in the city to instruct us boys what work to do. Which work may have been on the farm, the mill, store, hauling rock to protect land from high water, hauling gravel, to fill mud holes on the road, or to the mountains for lumber and logs for fire wood in our homes. We always had plenty of work in advance spotted out so that we lost no time in parparing.

Our working hours; rise at five a. m., feed the horses, carry and harness the horses, clean out the stable, back to the house, wash clean and ready for breakfast, after which back to the barn, get the team on the wagon ready to start about seven a. m. for the day's work, quitting after six p. m. and up to dark.

Nicoline was especially prompt in her financial obligations, deeming it most important to live up to that principle she had been taught from childhood. Honesty was one of the virtues that could not be taken from her.

A helping hand also was one of her characteristics. When her son, Lorenzo, returned from a mission from England, he invited two train acquaintances, a French Count and an English Lord, to spend the night at Mother's home. Many subjects were indulged in after supper during the evening, and morning breakfast. Mother and the girls prepared one of those old-fashioned breakfasts that would whet the appetite of any dispeptic! A great big platter of ham and eggs, potatoes and gravy, a big pan of old-fashioned biscuits, coffee, fruit etc, etc. It was quite amusing to us to see

the Count open up a big fat hot biscuit, place it to his nose and give three or four whiffs as he remarked, "wonderful." They evidently enjoyed the night's entertainment as they were profusely lavish in their expressions and praise and gratitude. The Count printed a large pamphlet, the title, "One Day in Utah" giving considerable space to Mrs. Farr's home, mentioning the family names, the food and home life. In the presence of a Count or a begging mendicant, she was equally at ease and never lacked poise and command.

Her home was a house open to accommodate people passing through the city, or people desiring to locate here in the city; Church converts made themselves at home for weeks, or until they found employment and a home. It was kind of a halfway house between Brigham City and Salt Lake. President Snow's wife, Minnie, and her sister, Huda, were often visitors.

When the silk industry started, Nicoline used some of the upstairs rooms to propagate the silk worm as she had plenty of mulberry trees and leaves to feed the worms. The industry did not last long.

It seemed to fall to Nicoline to cook for the thrashers each fall, always preparing a good old-fashioned thrasher's meal. Thrashing grain in those days was a hard, dirty, smutty job, especially to those at the tail end of the machine.

Owing to mother's experience she was often called for sickness. During the Black Small Pox rage in 1876, she went to her sister Caroline's aid, and a family of thirteen. Evidently the Lord prepared her for this strenuous occasion, all thirteen were confined to bed at the same time. Fortunately, Nicoline was the only one who did not take the disease. Some of them at death's door, some with their whole body covered with black poxs, two so badly pocked it would be hard to find a pin spot clear from the scab; the eyes, nose, ears and the whole body were covered. While people were dying in isolated fear and unable to get help, as most people were afraid to take the deadly risk, yet Nicoline took care of her sister's family, including children and a nursing baby. Many times the babe on her knee, spoon with medicine in her hand, the nurse would fall asleep before raising the spoon to the child's mouth. Fortunately, and with the help of the Lord, she did not take down with the dreaded disease, and was able to bring the whole family through the ordeal without a death. Almost daily John would carry chicken, meats, food to their home, place it on the inside of the fence, then go out in the middle of the road to talk to his mother.

Farr's Grove was filled with tents where many were taken for isolation. Father was one of them. I took mail and other articles to him, always walking out into the street while receiving instructions from him. It was a nightly job for a wagon to carry off the dead

victims to the cemetery about three a. m. in the morning.

From childhood, mother was always neat and clean in her home, speech, and personal appearance. She added any modern convenience as it came along and finance afforded.

True to her religious teachings, she was constantly building faith, truth and honesty in the hearts of the children and young. She never betrayed a trust, and slow to condemn, but constantly fighting the evils of men.

She loved good literature: being conversant in religion, history and world's transactions, it was a pleasure to converse with her on important problems. She would often analyze men's political actions and criticize their evil doings, regardless of their political faith, and praise men for their high ideals and good works. As age came upon her, she did not live in the past but projected her thoughts to the future. Eternity was a part of her philosophy and sincere belief.

She was one of the noble daughters of God.

This tribute written by John Farr, her only living son.

May 15, 1950
Ogden, Utah

Letters from Mayme Farr Driver and two letters to her from Lorin Farr.

San Diego, California
December 29, 1950

Dear Earl:

I do remember well Father's many words of counsel and advice during my youth. While he was a member of the Legislature he wrote me several letters and I am enclosing copies of two of them which you may use if you care to do so. They express clearly, I think, the genuine concern he had for his children and his deeply religious nature. In spite of Father's large family he usually knew where all of his children were and although very strict he was also very kind. His children had to be in their homes at nine o'clock sharp at night and they had to attend their church meetings. We had family prayers regularly. The old barn and surrounding grounds was the meeting place for the neighborhood children, and we had a very happy childhood. Bob sleds in the winter, hayrack rides in summer and there were many happy trips to the farms. My



Nicholine's Family

Elijah	Mayme	Elnora	John
Laura		Lorenzo E.	

Nicholine Erickson Farr

Mayme Farr Driver and John are happily and actively enjoying life in this year of 1953. Mayme and Lenora F. Pardoe were born on the same day, Mar. 23, only such coincidence in the family.



As John appeared upon returning from his mission in 1898. At the age of 90 he drives his own car. His humor is known by thousands. He is now writing his autobiography (summer of 1953)

Anders Jensen

Simon Anderson

b. 27 May, 1743

Brevugutybe,

Norway

Siri Thostensen

Erick Simonsen

b. 30 Aug 1772

Raalgavgen, Norway

Maria Evensen

b. 1743

Even Jensen

Inger Olsen

Nils Ericksen

b. 10 Apr 1802

Frederick, Smolens,

Norway

d. 21 Sept

1892

Ogden, Ut. Forseflund

Onso, Norway

Nils Hansen

b. 1720

d. Aug 1772

Hans Pedersen

Marte Olsen

Anders Brynildsen

Anne Andersen

b. about 1730

Norway

Ragnhild Hansen

Nicholine Ericksen

Rasmus Olsen	(stepfather)
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b. 1778

Ingenlverod Onso, Norway

Oleane Marie Olsen

b. 1800 -

Gleminge, Norway

d. 1873

Frederikstadt, Norway

Anne Pedersen (stepmother)

b. about 1780

Whre Of Gleminge, Norway

mother's home, a story and a half frame house, was located on the corner of what is now 21st and Washington Avenue in Ogden. Extending north on Washington, through the block to Aunt Mary's house on 20th Street, were the orchards and vegetable gardens. We always had plenty to eat and good clothes to wear. Father had his own granary and grist mill, smoke houses for curing meats, woolen mill, ice house, etc.

I remember my first school, It was in Father's little school house located where Uncle John's coal office now stands, (between 19th and 20th Washington. There his children and the neighborhood children learned their ABC's. Aunt Nina was my teacher and how I loved her. I still have her arithmetic book "Ray's Intellectual Arithmetic". I remember too the smallpox epidemic in '76. My mother's sister and her seven children were all down at once. They lived across the Tabernacle Square. Mother took care of them and Father used to go down and give her those medicated baths, in a large wooden bathbox, as a preventive. Father paid a thousand dollars for the agency for that contraption. I was so homesick to see Mother I would walk half way across the Square to see if I could get a glimpse of her. I was only six years old then.

While in our early teens Father would never let us girls go to parties or dances unless we were accompanied by our brothers. Dave used to take me and you will notice David is mentioned several times in Father's letters. Mother's home was a gathering place for the young people. She was cheerful and fun loving and we had such gay times with music, songs, and laughter.

Of course you already know what a good friend Father was to the Indians. Many times he would let them sleep in the old cleaned-up ox stalls, especially when they would come to him when they were sick. I remember one old squaw died there. There are so many things of my childhood that I can recall which are dear to my memory, (but would be of no particular interest to you - such as, how dearly I loved my big brother Tom when I was a tiny tot) especially the wax doll Father brought me from England and that it was Father who taught me how to tell time. I was his youngest child and I think that was probably one reason we were so close and so often together. I can hear his voice now calling me out of the barn, "Mary, oh, Mary."

In 1885 I attended the Brigham Young University (in Provo.) Brother Maesar was the Principal and my teachers were Brothers Talmadge, Cluff, Nelson and Keeler. Those were very happy days. In '86 Father took me on my first California trip accompanied by your Uncle John Henry Smith and Aunt Sarah. We stopped at the old Palace Hotel in San Francisco, took in all places of interest, including the Spreckels Sugar Factory. We visited Monterey, stopping at Hotel Del Monte. In San Felipe, near San Jose, we visited

Aunt Nancy's two brothers, Newton and Enoch Chase, stopped over night in San Jose with Colonel Spitzer and family, relatives of Mrs. Simon Higginbottom. From there we went to Los Angeles, saw Edwin Booth in "The Merchant of Venice" and "Taming of the Shrew", very wonderful, went to Major Rose's winery near Riverside, took in the seventeen mile ride down Magnolia Avenue. On our return to San Francisco we stopped at the old Lick House hotel where we met Colonel Roll Sacks and his wife. While there we waited for the arrival of Aunt Belle Sears from New Zealand. She was returning home because of ill health. She and Uncle Heber were on a mission there and Heber stayed on while she came home. It was wonderful having Aunt Sarah and Uncle John Henry with us. We had lots of fun and it was a marvelous trip with Father to Chicago, Omaha and New Mexico, she was not along with us this time.

In 1889 I married George William Driver, one of the finest men who ever lived. We had five children, three boys, and two girls. My third child, George Freeman, died when he was thirteen months old, and my oldest son, William Farr, died when he was twenty-one, shortly after he returned home from a mission to France. He was a wonderful boy. Before my oldest daughter, Eva, was married she fulfilled a mission in the Eastern States. Her husband is John Homer Barton and they are living in San Diego. They have no children. My daughter Louise is married to Richard Meredith Bowen and living in San Diego. They have two boys, Richard William, 22, now on a mission to Finland, and Barton Louis, age ten. In January 1949, three months before Richard left for his mission he had the great honor and privilege of baptizing both his father and brother as members of our church. His father, mother, and younger brother are very active members of the church. My youngest son, Robert Farr Driver, lives at Chula Vista, San Diego County, and also takes an active interest in the church. He married Fredricka Brown and they have four children, Robert James, 14; Sandra, 11; Mary Lynn, 6; and George Fredrick, 4. My husband passed away in September 1936. All of my children have been a great comfort to me and I have much to be thankful for.

Besides Father's letters, there may be nothing herein of any use to you. However, I have enjoyed reminiscing, and my thoughts are sent on to you for what they may be worth.

Affectionately,

/s/ Aunt Mayme

February 22, 1951

Dear Earl:

Well, we finally got the enclosed prints back from our photographer. It took him just three weeks, so busy with other things. I have identified each of us on the back of our prints. If and when you use them, will you please return them to me. The prints are better than the originals. I have no pictures or photographs of mother's boys. However, I thought it might be interesting to show mother and her two eldest daughters, Laura and Elnora, as youngsters and then as grown young women. The photograph of me at fifteen was taken about the time I went down to Provo to school and when Father wrote me one of the letters you now have.

About our parties. Of course we made our own fun. We used to have peach cutting bees when were just kids, boys and girls. We had refreshments afterwards, then played all kinds of games, similar to what they have today, guessing games, riddles, spin the platter, etc., and if we missed we had to pay a forfeit. We also loved to play in the barn and would incidentally ruin father's hay. I remember one time, in fact I'll never forget it - a bunch of us, including your mother, Aunt Ray and Aunt Nora and some of the boys were having a grand time with father away, we thot. We were climbing the old adobe walls, and where the abode would be cracked or completely out we would place our hands and feet to get to the top window and then jump down onto the hay. All of a sudden we heard father's voice "BOYS, GIRLS", but not one of us answered. Everybody scampered out the big back door but meek little me who by that time was hiding in the wheat bin. Then I heard "Mary, oh, Mary". So out I came and started down the stairs. Father was at the bottom and when I got to the third stair from the bottom he boosted me off and said "Now, I don't ever want you to play on the hay again." His voice was firm but not harsh and far more effective than a whipping would have been.

Another party I especially remember was the time we celebrated the addition of the new warehouse to father's grist mill. The big folks gave a dance in it, the banquet following was at mother's house. The parlor was a long one so they had two long tables. The first course was oyster soup and I remember it was scorched, but they had lots of other good things to eat. Aunt Mary Boyle and my cousin May Williams had the party in charge. I used to love to dance even at that time and I was just a little girl. As I grew older there were the ward parties and dances and I remember a surprise party some of my friends gave me just before I left for school. We played the usual games (including post office) and sang songs, etc.

One of my dearest memories was when father took me to Salt Lake to hear Patti sing. She sang in the Tabernacle and I shall never forget her "Last Rose of Summer" and "Home Sweet Home".

I'll send these prints along now and hope they will not be too late, that is if you care to use them.

Affectionately,

Aunt Mayme

(Copy of letter from Lorin Farr to his youngest child, Mary Farr)

"Salt Lake City Feb 29th 1882

My Little Daughter Mary

I have not had time to answer yours of Feb 15th until now, the members of the Legislature have all gone to dinner and I am here left alone so I thought I would write you a few lines. I was glad and pleased to get a letter from you and to learn that all the Folks were well and that you had over the sore throat I hope this will find you and all the Family well as this leaves me. I hope you have by this time got quite over your cold and that you are able to go to school for I want to have you put in all the time you can, for you don't know how long you may have the privilege of going, you now are having a good opportunity of learning you have a good Teacher and plenty of Books and you do not have to stop home to help your Ma as a good many girls have to. I want you should attend all of your Sabbath Schools and Primary meetings and read all good books you can get time - be shure and read the Juvenile Instructor and improve all the time you can in learning useful things. Of course I expect you will have your recreations and amusements, but you must not be too rude, especially with the boys, be ladylike and modest in company, and be reserved and not be too forward in talking, but be ready and prepared to give an answer to all civil questions, and I would not associate with any but good girls, and you should not feel too proud to associate with those who are poor, but always be kind to them and feel to pity those who are destitute of the comforts of life, and try to administer to their wants. I want you to be good to your Ma help her all you can, don't allow yourself to say anything naughty to her, but always speak to her pleasantly, and be kind to your Brothers and sisters so as to get the good will of all, and you will be respected and beloved by all with whom you associate with, and they will say what

a pleasant pretty girl Mamy is. You say that Nora got some Comic valentines and you did not get any. I am glad the Boys did not send you one for I don't think much of them; and should not be countenanced or encouraged, if you get one I hope it will be a pretty one, and if you send one send a pretty one, it is much pleasanter to have to do with pretty things than to do with those ugly Pictures.

Well I must bring this small letter to a close give my love to your Ma and all the children. I want you should write me as often as you can. Try and spell your words correctly when you do not know how to spell a word look to the Dictionary.

May the Lord Bless and preserve you from all evil that you may live to become a useful woman in society. From your Loving Father to his Affectionate Daughter.

/s/ Lorin Farr

(Copy of letter from Lorin Farr to his youngest child, Mary Farr)

Ogden Oct 31st 1885

Dear Mamie

My loving Daughter, you will remember that I left the same Morning you left for Provo for Idaho. I returned one week from that day, on my return I found a letter from you. I was very much pleased to hear from you, and that you were feeling so well. I expected you would get a little homesick at first but you will soon get over that as your mind will be taken up with your studies, you will find when you get through going to school that you will feel amply paid for your interest taken in trying to get an education. It will be of great worth to you in your after life it will qualify you for business and society. You mentioned in your letter that you had taken up Phonography, that is a very pleasant study and a useful one provided you intend practising reporting discourses and speeches as they are delivered in order to make that branch of education useful you will have to be in constant practise as you will forget the science. I would like to have you get well acquainted with Mathematics so you will be prepared to transact business as you might be thrown into circumstances in after life that a knowledge of figures will be of great use to you; you will want to be acquainted also with Geography and History so that should you have an opportunity to

travail it will be very convenient to understand the locations of the country you are travailing in and many interesting scenes that have transpired in that country you are travailing. I have found it quite advantageous to myself in my travails to understand the history of the country. I meant to have seen David before he left and sent some word to you but I mist seeing him. I hope you will have a plesant time in your studies and will get along all right you must not forget your prayers, always remember your God morning and evening, you will find great comfert in so doing. I hope Clara is quite well by this time. I forgot to mention that your Ma and Elijah and all of my Family are quite well. I presume David told you that Enoch left for the Sandwich Islands. Heber and Bell expect to start for New Zeland about the 18th of Nov. (next month) I hope I shall get time to make you a visit before long I would like to get a five dollor bill to enclose with this letter you must be as equinomical as you can in spending money as I have so many ways for my means and it is very difficult to get hold of money. Remember me to David tell him I will write him soon. May the choicest blessings of God rest upon you that you may enjoy good health and have much pleasure in your studies.

From your Efectionate Father to his loving Daughter

/s/ Lorin Farr



Laura Farr Harris and Elnora Farr Wotherspoon
when first married



Mayme Farr Driver at 15 years
of age, just prior to her going
to the B. Y. Academy in Provo.

AARON FREEMAN FARR

Many references have been made to Lorin Farr's older brother in this biography, especially from birth to his coming to Nauvoo.

Aaron was more like his father, Winslow, and resembled him the more as age advanced. Lorin was more like his grandfather, Elijah Freeman. Aaron and Lorin were most brotherly, and sought each other's company at every available opportunity. When the two men met, it was usually on Uncle Aaron's porch. "Lorin is always galavanting around the country and it is easy to find me. When not at my desk I am always home." Lorin did most of the visiting. He would lead out in the conversation and Aaron would acquiesce and reply with but few words. Aaron has been described as taciturn. He listened attentively, measured all thoughts and gave a condensed opinion. One of his daughters remarked, "Father can't seem to forget that he has been a judge." As Lorin described him, "He was a man of few words and sound judgment."

Aaron was one of the original pioneers selected to go west with Brigham Young, to precede the main body.

When Aaron married, it meant the development of personal responsibility and civic interest. On Jan. 16th, 1844, he was married to Persis Atherton in the Mansion House by the Prophet Joseph Smith. They lived in Nauvoo during the trying times of the martyrdom and mob violence. Daily incidents led Aaron intimately to study and understand constitutional law. In 1846 he followed Brigham Young in the exodus from Nauvoo to the Missouri River.

In 1847, in April, he left Winter Quarters with Nathaniel Fairbanks, in a wagon with provisions for two. Fairbanks was bitten by a rattlesnake; Farr and a companion carried him for mile and a half to seek aid, before going on with the pioneer party. At the Green River, Brigham Young deemed it advisable to send a scout party back to meet the main body of emigrants and show them the way. Aaron and five others, were chosen, Aaron sending his outfit on to Salt Lake valley. On the return, he met Lorin and his hundred and came to the Valley with the Daniel Spencer hundred, arriving Sept. 20th.

Aaron was given a house in the "middle fort".

In the Spring of 1848 he built a log cabin in the 17th Ward.

In 1849 and previous to the organization of the Territory of Deseret, Aaron was appointed by President Brigham Young to act as the civil magistrate.

As historians have commented, he transacted the first judicial business in Utah. He opened the court docket in 1850.

With George A Smith, he went to Iron County in 1850, and while there was nominated for Magistrate. They raised a crop of grain and returned to Salt Lake.

No experience of his equalled the mission experiences of Aaron when he went on a mission to the West Indies. The most violent type of persecution compelled him to return by Feb 18th, 1853 to the New York harbor. He left in mid 1852. His most complete diary was kept of this period. In New York, Orson Pratt had him labor in the Northern States and he later succeeded Horace S. Eldredge as president of the St. Louis Conference. He returned to Salt Lake in Oct. 31, 1854. He was barely settled, when Brigham Young advised him to enter into plural marriage in 1855. He married Lucretia Ball Thorpe, President Brigham Young performing the marriage ceremony.

In 1856 he went to Fillmore and was deputy marshall in attendance upon the Supreme Court of the Territory. In the same year, sent to Los Vegas, Arizona, on a colonization mission and returned in the Fall. At the solicitation of Lorin, he moved to Ogden in 1857. He was with the main camp at the Provo River bottoms when the Saints went South in anticipation of Johnston's army activities.

1859 - In January, elected by the legislature as probate judge of Weber County, which he held until 1861. In 1863 succeeded Francis A. Brown to the same position until 1869.

1869 - Filled a short mission to the Eastern States and returned in time for Lorin to go on his mission to Europe in 1870. In this year, he was made Selectman of Ogden (a term used by his father when he held similar office in Vermont).

1872 - Represented Weber County in the Lower House of Legislature.

Was Ogden City treasurer for many years.

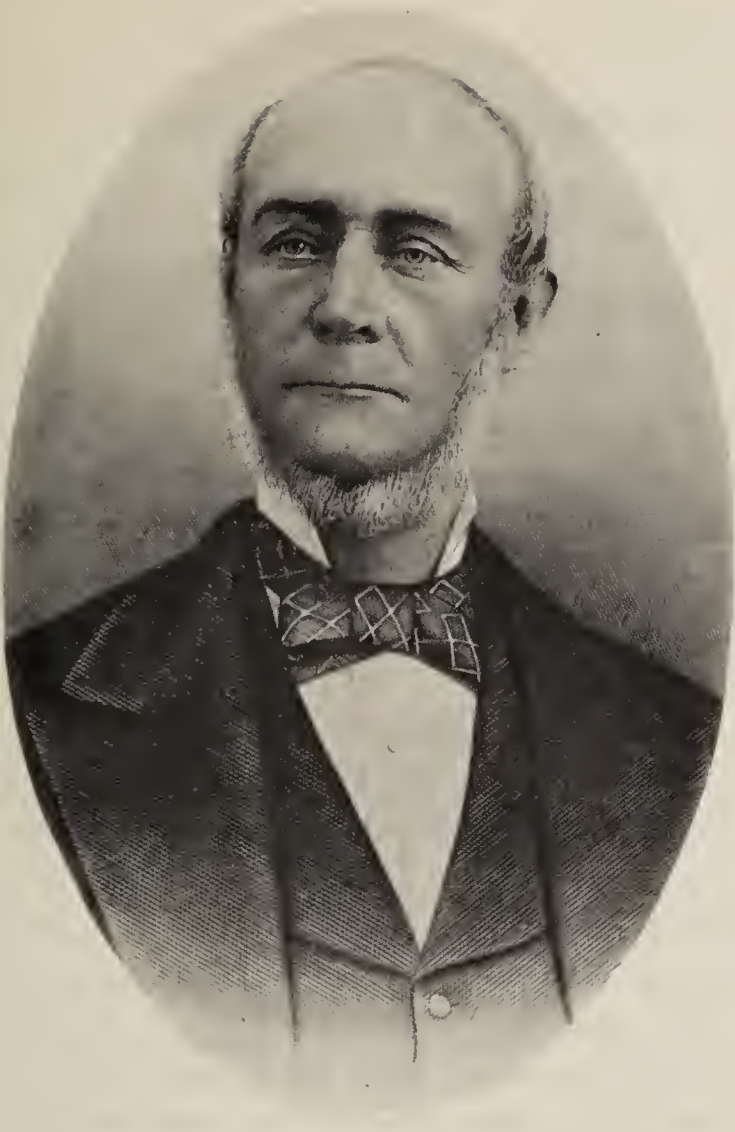
Aaron had but eight children, four from each marriage. His first child, Charles, died while in the stay south, another of the many deaths cause by this enforced evacuation from their homes. He died on June 10th, 1858, and was buried in the Provo cemetery. The other three children of Persis Atherton, his first wife, were Aaron F. Farr Jr., Lettie Farr Thatcher, wife of Moses Thatcher, and Lucian Farr. All of these children lived in Logan and were some of northern Utah's most honored citizens. Persis died in 1907 and the speakers at her funeral were Apostle John Henry Smith, Lorin Farr, and Moses Thatcher Jr.

The children of Lucretia Ball Thorpe and Aaron were William F., Olive Estella Farr Spangenberg, wife of George W. Spangenberg, Cordelia Ballou Farr Poulter, and Lucretia Rosabell Farr Hyde, wife of Dr. George E. Hyde, eminent physician and director of the Provo State Mental Hospital. . Aunt Rose is the only living child of Aaron's issue, and she lives with her daughter, Clarisse F. Hall, in Ogden. Rose was born on August the 17th, 1866.

It was a real loss to the Aaron Farr descendants when William Spangenberg, grandchild of Aaron, died this last July (1953) as he was compiling the facts from the life of Aaron to publish a biography of his famous grandfather, Aaron Freeman Farr.

With but these few words written of Aaron, a reader is confronted with the great sacrifice and patience necessary for the women folk of these loyal pioneers. A mission would call these men to the ends of the earth, and both father and mother honored such calls, knowing full well what the **separation** entailed. This period in "Mormon" life is one of the most magnificent examples of religious fervor and devotion that history records. A devotion which few people of the world ever achieve, either for their God or for their country. As with Lorin and Winslow Jr., Aaron traveled thousands of miles by foot and horse in service of his church, and many times shared his last dollar with a newcomer in the village. Sharing and giving were as integral parts of a pioneer's life as was shelter and food. These pages have been somewhat devoid of the pleasures these noble people enjoyed, but each day brought its own joy and when left to themselves, the Saints had more real enjoyment in each other's company than most people could ever imagine. They got their enjoyments without lavish expenditure of money; conversation and learning reached a high level though the means of communication and materials for reading were only beginning to be made reasonable in cost. The home was the center of the family life, and in that lies the secret of the pioneer happiness. The mother was the hub of this joyful center and on her rested the moulding of character and outlook upon life. The men worked and worked hard, and the mother taught the children respect and love for the father and the leaders of their communal lives. Each day brought its own problems, began and ended in group prayers. The present was but a small part of the great Eternity and early in life the children were brought to a partial comprehension of the value of character. Happiness was the natural result of such living.

Aaron, Lorin and Winslow Jr. have left a family heritage that will not be surpassed and perhaps not equalled by any of their descendants. The wives of these noble Americans proved worthy of every demand ever made of them. By our devotion to our country and our Church, we can, in a small way, prove ourselves partially worthy of their efforts in our behalf.



Aaron F Farr



Lucretia



Cordelia



Estella



Rosabell



Olive Hovey Farr Walker

Born Mar. 8th, 1824

Died Dec. 9th, 1915,
at the age of 91 years.

A report in the Deseret News of Dec. 10th, 1915, briefly recalls the main portion of her extended and dramatic life.

"Word was received in Salt Lake yesterday of the death at nine o'clock that morning at Lewisville, Idaho, of Mrs. Olive Hovey Farr Walker, in her 91st year. Lagrippe and the infirmities of old age were the cause of death.

Mrs. Walker was born in Waterford, Vermont, March 8th, 1824, the daughter of Winslow and Olive Hovey Farr. She was married to William H. Walker at Nauvoo, Ill., by the Prophet Joseph Smith. Before going to Idaho she lived in the Cottonwood district, Salt Lake County. She was the sister of the well known brothers, Aaron, Lorin and Winslow Farr Jr., now deceased. She herself was well known and highly esteemed by a wide circle of friends and acquaintances..

Funeral services will be held, according to the word received here, next Sunday, Dec. 12th, at 2 p.m. in the Lewisville meeting house and burial will be at Lewisville."

Olive H. Farr Walker set out to join the main body of Saints in crossing the plains and she drove two oxen, walking most of the way from the Missouri river to Fort Kearney. At this place she again met her husband who had been invalided in Pueblo during the winter of 1846-47. They arrived in the valley on Oct. 1st, 1847, and were immediately assigned to the Old Fort. They made their first home in the Sixteenth Ward, where Mrs. Walker became the president of the first Relief Society. They later accepted the call to pioneer "Dixie", and later in Millard County. In 1884 several of the grown members of their family acquired extensive interests in Lewisville and settled there for the balance of their lives.

Her husband, William H. Walker, died in Lewisville at the age of 87 years. He was born in Peacham, Caledonia County, Vermont, and became a Latter Day Saint when 15 years of age. In 1852 he filled a mission to South Africa, laboring at Cape of Good Hope. He was ordained a patriarch by President Joseph F. Smith, May 20th, 1892. The family is well known for its civic and church activities.

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I N D E X

A		Browning, Johnathon	135, 175	Cutler, Alpheus	79, 80
Abbott, Fred M.		Browning, Matthew S.	135	Cutler's Park	80
Adam-Ondi-Ahman		Brunson, Lewis	143	D	
Alden, John		Buchanan, Pres. James	152, 157, 175	Dame, Wm. M.	
Aldrich, Hazen		Budge, Arthur	315	Dana, Chas. R.	
Aldrich, Isaac		Budge, Jennie Farr	345ff	Dartmouth College	
Allen, Capt. James		Buffington, Jos.	121	Death of Lorin Farr	
Allen, Philo		Bullock, Thos. C.	102, 124, 149	Declaration of Independence	
Allred, Reddick M.		Bulkley, Rev. Ed.	17	Denver & Rio Grande R. R.	
American Revolution		Bulkley, Francis	17	De Quincey, Saier (Saher)	
Anderson, Amos		Bulkley, Thos.	17	Deseret Agri. Mnfg. Soc.	
Anderson, Chris		Bunker, Edward	124	Deseret Dram. Assn.	
Anderson, T. F.		Burnett, Stephen	37	Deseret, Name of	
Anderson, Wm.		Burt, Pres. (UPRR)	198	Deseret News, first issue	
Arapeen, Chief		Burton, W. W.	236	Deseret State Mint	
		Bybee, John	362	Deseret Communication	
				De Vorsen's Store	
B		C		Diary of Lorin Farr, the only	
Backenstos, Jacob		Cache Valley		Dillie, David B.	
Badger, Ephraim		Cahoon, Andrew		"Don Caesar de Bazan"	
Badger, John		Cahoon, Reynolds		Doniphan, Gen. A. W.	
Badger, O. P.		Campbell, Fawn		Doty, Gov. James T.	
Baldwin, Caleb		Campbell, Jonathan		Douglas, Stephen A.	
Baldwin, Dorothy		Campbell, Robert		Driver, Eva Farr (Barton)	
Baldwin, Thomas		Camp, Douglas		Driver, Fredericka Brown	
Ballantyne, Mary Elizabeth		Camp, Floyd		Driver, George Wm.	
Ballantyne, Richard		Canfield, Cyrus		Driver, Louise F. (Bowen)	
Bancroft, H. H.		Canfield, Israel		Driver, Mary (Mayme) Farr	
Baptism for Dead		Cannon, Angus M.		Driver, Robert Farr	
Baptism at Nauvoo		Cannon, George Q.		Driver, Wm. Farr	
Barlow, Israel		Cardon, John		Droitwich, Eng.	
Barnes, Thos. L.		Carlin, Gov. (Illinois)		Drummond, Wm. A.	
Barker, Frederick		Carlton, G. W.		Dudgeon, Wm. T.	
Barker, George		Carnahan, J. D.		Duncan, John	
Bartin, John Homer		Carthage, Illinois		Dunn, Crandall	
Beauchamp, Elizabeth		Carrington, Albert		Duffee, Francisco	
Beaumont, Margaret		Carter, John L.		Durfee, T.	
Bedell, E. A.		Carter, Richard		Durkee, Gov.	
Belnap, Gilbert		Carter, Simon		Durrant, Dr. T. P. (UPRR)	
"Beneath Ben Lomond"		Catholic Church		E	
Ben Lomond		Celestial Marriage		Earl, Wm.	
Bennett, Archibald F.		Census of Weber County		East Farm	
Bennett, John C.		Central Pacific R. R.		Edmund's Law	
Benson, Ezra T.		Chandler, Geo.		Eklund, C. A.	
		Charleston, Vermont		Eldrege Co. (Ira)	
		Charlton, Ann, Richard, and Robert		Eldrege, Elnathan	
Bentley, J. C.		Chase, Benjamin		Eldrege, German E.	
Berrett, Richard		Chase, Benoni		Eldrege, Horace S.	
Beus, James		Chase, Elsie			
Birch, Daniel		Chase, Enoch		Elections	
Bideman, Emma S.		Chase, Ezra		Electric Railway	
Bierbauer, Atty. V.				Emmertson, J. P.	
Bingham, Edwin				English Mercantile Co.	
Bingham, Erastus		Chase, Henry		Essex, England	
Bingham, Sanford		Chase, Lottie		Evans, David	
Bishop of Weber County		Chase, Mary		Evans, Rosewell	
Blackstone, "Commentaries"		Chase, Newton		Ewer, Rebecca	
Blair, Seth M.		Chase, Tirzah		Ewer, Thomas	
Boggs, Gov. Lilburn W.		Church of Jesus Christ of		F	
		Latter-day Saints		Fairbanks, Rev. Edw.	
Book of Mormon		Circus, Costell's (First in Ogden)		Fairbanks, Nathaniel	
		Clapp, Benjamin L.		Farr, Aaron Freeman	
Booth, Edwin		Clark, Chas.			
Boyle, John Adams		Clark, Isaac			
Brannan, Sam'l		Clawson, Hiram B.			
Bridger, Jim		Clayton, William			
Brigham, Abigail					
Brigham Young Academy		Cleveland, President Grover			
Brigham Young College		Clyde River, Vermont			
Brimhall, George H.		Company in the Home			
Brimhall, Noah		Cook, Bp. Richard			
Brochus, Perry C.		Coolidge, President Calvin			
Bronson, Clinton		Conant, Roger			
Brown, F. A.		Concord, Mass.			
Brown, Alanson		Concord, Vermont			
Brown, Capt. James		Connor, Col. Patrick			
		Constitutional Convention (Ut)			
		Cooperative Building			
Brown, Hannah		Cottonwood Canyon			
Brown, John		Cottrell, John			
Brown's Fort		Cowdery, Oliver			
Brownson, Clifton		Cox, Em I.			
Brownsville		Crow, Robert			
Browning, Chas. H.		Cummings, Gov. Alfred			
Browning, James G.		Cummings, Benjamin F.			
Browning, James M.		Currier, Desire			
Browning, John Mose					

Farr, Diana	214, 288, 337	Lorin visits Stanford	267ff	Freeman, Fanny Kimball	6
Farr, Edith	26	His remaining diary	268-275	Freeman, Farwell	9
Farr, Elfaretta Kay	284	Visits with Winslow	271-292	Freeman, Rev. Frederick	5
Farr, Elijah	216, 246, 252, 267, 370	Returns to Nauvoo		Freeman Genealogy	11
Farr, Elnora	216, 256, 370	Death	308ff	Freeman, Hezzed Presbury	13
Farr, Enoch	76, 97, 212, 214, 327, 373	Monuments	316-321	Freeman, Isaac F.	26, 34, 127
Farr, Enoch, Jr.	282	Old Mill plaque	320-321	Freeman, Julia	5
Farr, Ezra	214	Farr, Lucian	376	Freeman, L. D. and Lorenzo D.	3
Farr, Frank	329	Farr, Lucretia (Thorpe)	283, 287, 377	Freeman, Lucius S.	3
Farr, George	21	Farr, Lucretia Rosabell (Hyde)	377	Freeman, Lydia	5, 27
Farr, George (Enoch's son)	331	Farr, Manda (Badger)	225	Freeman, Mary D.	3
Farr, Hattie	271	Farr, Marcia	14	Freeman, Margaret Perry	13
Farr, Hosea	26	Farr, Mary Bingham	76, 216, 217, 246, 251, 253, 263, 352ff	Freeman, Major John	13
Farr, Isabel (Sears)	214, 256, 339, 369, 373	Farr, Mary (Mayme) (Driver)	216, 217, 219, 366ff	Freeman, Mercy Prence	13
Farr, Isaac Farwell	216	Farr, Marcus	214	Freeman, Myra M.	3
Farr, Jason	14	Farr, Moses	14	Freeman, Nathaniel	5
Farr, John	107, 127, 133, 184, 196, 216, 217, 219, 315, 360ff, 308ff	Farr, Nancy Bailey Chase	18, 75, 76, 93, 97, 103, 120, 124, 125, 127, 130-131, 135, 141, 183, 212, 217, 222, 225, 227, 246, 252, 263, 375ff	Freeman, Olive Hovey	1, 3, 5, 13, 22, 27
Farr, John Ryley	26	Farr, Nicholine Erickson	76, 133, 216, 217, 219, 246, 249, 251, 263, 360ff	Freeman, Oscar	27
Farr, Jonathan	1, 2, 14, 21	Farr, Newton	214, 271	Freeman, Prince (Prinse)	2, 5, 13
Farr, Joseph	27	Farr, Olive Ann Jones	76, 133, 214, 217, 246, 247, 253, 263, 340, 345ff	Freeman, Rebecca Johnson	13
Farr, Joseph (Sarah's son)	11, 132, 214, 225, 272	Farr, Olive Estella (Spangenberg)	377	Freeman, Rebecca Pense	13
Farr, Josephine Ballantyne	338	Farr, Olive Hovey Freeman	2, 12, 35-39, 48, 65, 122ff, 155, 263, 264, 340	Freeman, Ross E.	3
Farr, Joshua and Kimball	14	Farr, Olive Hovey	22, 26, 31, 97, 98, 283	Freeman, Ruth Hall	13
Farr, Laertes	216	Farr, Pardon Davis	26	Freeman, Skiffe	5
Farr, Laura	14	Farr, Persis Atherton	75, 97, 375	Free Masons, Cambridge	15
Farr, Laura (Harris)	216, 370	Farr, Rachel Day	14	Fryth, F. A.	195
Farr, Lenora (Pardoe)	127, 214, 217, 224-6, 250, 370, 372	Farr, Rachel (Packard)	214, 217, 370	Fuller, Gov. Frank	186
Farr, Leonard	14	Farr, Roxanna (Sennie Pidcock)	214, 225, 227	Fuller, Wid.	184
Farr, Lepha	26	Farr, Sabrina Hastings	14	G	
Farr, Lettie (Thatcher)	376	Farr, Sarah (John Henry Smith)	1, 103, 183, 214, 226, 241, 283, 337, 369	Gallatin, Illinois	51
Farr, Levi	27	Farr, Sarah Giles	76, 125, 130, 133, 214, 217, 225, 227, 246, 262, 328, 330, 337ff	Galland, Dr. Isaac	58
Farr, Lorenzo E.	216	Farr, Sarah Mariah (Taylor)	214	Gamble, Daniel	164, 194
Lorin Farr		Farr, Sally Porter	225	Garfield, Pres. James	240
Ancestry	1-18, 21	Farr, Tirzah (Gay)	111, 132, 214, 288, 377	Garner, Phillip	124
Life in Vermont	19-40, 43-44	Farr, Rev. Thomas	1, 2	Gates, Jacob	21, 179
The Elders arrive	33-39	Farr, Thomas	214, 220, 246, 253	Gates, Lucinda	352
Kirtland sojourn	42-49	Farr, Velasco	216, 246, 253, 348	Gates, Lucy Young	313
Far West and Joseph Smith	47-56	Farr, Willard	216, 217, 272, 349	Gay, John	183, 196
Adam-Ondi-Ahman	49-50	Farr, William	377	Gay, Del	336
The Three Witnesses	50	Farr, Winslow	1, 2, 21, 27, 29-30, 33, 35, 37, 39, 41-42, 43, 49, 55, 59, 61, 64, 65, 75, 78, 79, 81, 84, 95, 122-123, 128-129, 131, 136, 153, 155, 263	Genealogies	2, 15-17, 333, 342, 351, 358, 367
Law studies	52	Farr, Winslow, Jr.	32, 41-42, 74, 142, 147, 153-154, 166-167, 223, 225, 232, 237, 241, 262-263, 269-271, 279, 283ff	Gibbs, J. L.	179
Value of Church Records	57	Farr, Winslow (Wennow)	214, 224, 225	Giles, John D.	318, 337ff
Nauvoo	58-92	Farr, Zelotus	28	Gillis, Mabel R.	195
Member of Legion	62	Farrell, Mrs. Wm.	251	Girls, Manners of pioneer	371
Teaches school	70	Farr's Fort	107, 109, 110-111, 108	Glasgow Edition	199
On Eastern States mission	74-75	Farrs Grove	121	Glines, James H.	192
Marries Nancy B. Chase	75	Farwell, Henry and Isaac	17	Gold Coin	107
First child born	76	Farwell, John	2, 3	Goodale, Isaac N.	179
Family names	76	Farwell, Joseph	17, 269, 271	Goodall, Newton	317
Mob attacks	80	Farwell, Mary	2, 3, 17	Goodwear, Miles	105
Friendship for Emma Smith	93	Far West	47, 49, 50, 53, 55, 58	Grace at meals	221
Winter Quarters	94-96	Ferguson, James	140	Graham, Gen.	55
Leaves for West	97	Fife, W. N.	194	Grant, Jedediah M.	79, 84, 106, 124, 130, 143, 149
Assigned Salt Lake City lot	101	Fillmore City	132, 376, 149	Grant, Pres. U. S.	237
The Gulls in Utah	102	Fillmore, Pres.	38	Grasshoppers	111
Called to colonize Ogden	106ff	Flygare, Nels C.	237, 241	Green, Evan M.	123
Indian trouble	108-118	Fort Laramie	94, 141, 153	Grosvenor, Elizabeth	17
The first school	110	Forsha, D. R.	315	Grosvenor, Randall	17
First irrigation	111	Fox, Jesse	129, 189	Grover, Joseph	124
Ogden named	118	Fox, John	15	Grover, Thos.	79
Mills are built	121	Freeman, Aaron	3, 9	Gulls of Utah	102
Ogden incorporates	124	Freeman, Arad	3, 9	Gurney	275
Weber Stake organized	124	Freeman, Bennett Hodson	13	H	
Viewpoint on marriage	126ff	Freeman, Chas. C.	3	Harding, Alvin	96
Ogden surveyed	129	Freeman, Edmund	2, 3-5, 6, 12, 13	Harding, Gov.	176
Becomes mayor	130	Freeman, Edmund II	13	Hall, Joseph	148, 194
First children	132	Freeman, Edmund III	13	Halverson, Etta	284
Legislature	132ff	Freeman, Edmund IV	13	Halverson, Matilda Farr	281
Railroad interest	140	Freeman, Elijah	2, 3-5, 9-11, 13, 21, 22, 28, 36, 37, 375	Hanks, Ephraim K.	153
Tithing practice	145	Freeman, Elijah Norman	27, 352	Hanover, N. H.	3, 21, 22
Trip to Fillmore	149ff	Freeman, Elizabeth	13	Hardy, John T.	143, 144
James Brown, friendship for	150	Freeman, Elizabeth Stetson	13	Harney, Gen.	155
Johnston's Army	152ff, 170	Freeman, Ellsworth B.	3	Harriman, E. H.	196
Legislative activities	171ff			Harris, Benjamin D.	121
Flax grown	171			Harris, C. E., Dr.	28
Travel	181			Harris, George W.	95
Significant dates	182-184			Harris, Martin	49, 81
Railroad participation	189ff			Harrisville, Utah	112
European mission	203ff			Haun's Mill	49, 53, 56
Italy described	209			Healing of Olive H. F. Farr	35-36
Living children	217			Heaten, Christopher	284
Frugality of Lorin	221			Heathe, Erle	191
Bishop of Weber County	237			Henry, Reuben	106
Patriarch of Weber	241			Herrick, Lester J.	148, 180, 202, 236, 237, 239, 241
Provo visits	242-243				
Trial of Lorin	244ff				
Accident	256ff				
Deaths in family	263				

Herrington, Leonard	96, 143, 179	Last Spike, The	195	Nolan, W. B.	130
Heywood, Joseph L.	121	Layton, Christopher	180	Nowling, Bryant W.	124
Hibbard, Davidson	61	Leader Sustained	128		
Higbee, Isaac	79	Lee, John D.	102	O	
Higbee, Judge	238	Legislative Ball	178		
High Council	105	Lemon, Wm. M.	129		
Hinkle, Col. George M.	49, 52ff	Leonard, Hannah	17	Ogden, the band	155
Holidays	228	Lewis, J. S.	107	Ogden Branch, L. D. S.	121
Holmes, Nathaniel	37	Liberty Jail	57	Ogden Canyon Road	177, 179
Hovey, Aaron	2, 5, 15	Lignell & Gill, George Albert Smith photo.		Ogden Canyon Road Co.	179
Hovey, Abiel	39	Lincoln, Pres. Abraham	186	Ogden, Founding of	105ff
Hovey, Daniel	15	Lindsay, Mark	245	Ogden, Growth of	124ff, 136
Hovey, Edmund	2, 3, 17	Lish, Joseph	124	Ogden Hot Springs	223
Hovey, James	3, 15	Little, Feramorz	153	Ogden named	118
Hovey, Olive	2, 5	Little, Capt. Jesse	105	Ogden, Peter Skene	118-119
Hovey, Olive Farwell	15, 21	Little, J. G.	194	Ogden Stake	127, 128
Hovey, Richard	15	Lott, Cornelius P.	79, 95	Ogden Surveyed	129
Hovey, Thos.	3, 15	Low, George A.	183	Old Mill, The	122, 320-321
Hovey, Wm.	28	Lucas, Gen. Samuel D.	53-55	Olsen, E. A.	349
Hovey Book	14, 15	Lucifers	120		
Hubbard, Chas.	107, 110, 111, 125	Lund, A. Wm.	99	P	
Hubbard, Frank	274	Lyman, Amassa	54, 80, 179, 124, 269		
Hunter, Edward	80	Lynn, Mass.	12, 21		
Hunter, Jesse D.	347			Pack, John	102
Hunter, Milton R.	105, 106, 119, 155			Paine, Wm. L.	203
Huntington, Dimick	117, 118	M		Papera, Eastern	156
Huntington, H. E.	285			Parish, George W.	123
Hutchinson, Sophronia	3	Maesar, Karl G.	238, 242, 368	Park, Jerusha	2, 3
Huntsville, Utah	180	Magna Carta	1, 3, 15, 16, 17	Park, Richard	3
Hyde, Orson	50, 61, 82, 95, 119, 121, 171, 179	Mail to Utah Stopped	152	Parkman, George	274, 281
Hyde, Dr. George	275	Mansfield, Conn.	2-5	Parry, Joseph	194, 309
		Manwaring, Mary	17	Partridge, Edward	61
I		Martial Law	167, 261	Patten, David W.	52
Impersonations of leaders	76	Masonry in Nauvoo	67	Patti, Adelaide	371
Independence, Missouri	56	Mass. Bay Colony	17	Peacock, Wm.	96
Indians, attack Smithfield	176	Maughan, Peter	175, 178-179	Peery, David H.	239, 240
Indians food	126, 147, 226, 368	May, Dennis	9, 17	Peery, Harmon W.	320, 321
Indians (Lamanites)	43	Mayflower	3, 17, 18	Penrose, C. W.	236, 237
Indians on the desert	98, 362	Mayor appointed	130	Perry, Stephen	125
Indians outbreaks	133	McAllister, John D. T.	237	Pest Shooting Contest	102-103
Indians to resist, U. S. Army	158	McClellan, Joseph	123	Phelps, Wm. W.	53, 80
Ipswich, Mass.	3, 15	McCory, Lemuel	124	Pidcock, Jed	224, 225
Irish, O. H.	135	McFadden, Bernard	286	Pidcock, Wm.	148
		McKay, Alexander	273	Pincock, John	147
J		McKay, David O.	266, 313	Pinkham, Nathan	12
Jensen, Andrew, Historian -- his Historical Records used throughout the book as a check on Church history events.		McKay, Thos. E.	314	Pioneer Company Assemblies	94
Jews, Mission to the	61	Medicine of the pioneers	227	Pioneer Day	121, 142, 147, 159, 152-5, 241
Johnson, Benjamin F.	172	Memorial to Congress	157ff	Pioneer Travel	181
Johnson, Hannah	3	Menlo Park	273	Pitkin, George	124
Johnson, Luke S.	21, 83	Merrill, Ira	176	Plain City	175
Johnson, Lyman E.	21, 30, 33, 34, 35, 37, 46, 49	Merrill, Mariner W.	199	Plymouth Colony	12, 13, 17
Johnson, Orson	37	Meyers, Louis B.	106	Polk, Pres. James K.	83
Johnson, Rebecca	2	Middleton, C. F.	145-146, 165-166, 198, 201, 236, 238-239, 240, 350	Polygamy	126, 156, 157, 243
Johnson, William	2, 3	Miles, Albert	142	Pony Express	175-176
Johnston Army (Gen. Albert Sidney)	164-5, 167-168, 152ff, 170, 173, 376	Miles, Diantha S.	3	Porter, Wm.	147
Jones, Miles H.	246, 253	Military Duties	64	Powers, Elizabeth	2, 13
Jordan, David Starr	190, 191, 267	Miller, Wm.	68, 76, 178	Powers, Stella	22, 29
		Mississippi Camp	106	Pratt, Helaman	285
K		Monuments	314, 315, 317	Pratt, Henry	14
Kane, Col. Thos L.	107, 167	Moore, David	108, 111, 124, 130	Pratt, Orson	30, 33-34, 35, 37, 46, 65, 95, 131, 143, 149, 263, 376
Kanesville, Iowa	103	Morley, Isaac	95, 143	Pratt, Parley P.	54, 61-62, 78, 81, 95-6, 132, 143, 149, 160
Kiesel, Fred J.	170, 309	Morley, Wm.	256	Prayers	220, 373
King, Thos. H.	144	Mormon Battalion	93, 99, 105, 107, 152	Prayers in government	64
King, Alfred	15	Morris, George Q.	315	Presbury, Keziah	2, 3, 4, 5-7
King, Chas. I	17	Morris, Joseph	174	Promontory Point	189, 194
King, Henry I	3, 15	Moulton, David and Julia	5	Pugsley, Philip	183-184
King, John	1, 15	Mound Fort	119	Pulsipher, Zera	19
Kimball, Heber C.	19, 48, 61, 65, 70, 79, 81, 101, 121, 129, 130, 143, 149, 169, 171, 172, 179, 225	Mullins, Alice	18		
Kimball, Atty. J. N.	245	Mullins, Priscilla and Tom	18		
Kinney, Judge John F.	145, 152	Murdock, John	59, 79		
Kirtland, Ohio	38, 42ff, 47	Murdock, Joseph	180		
		Murray, Gov. (California)	269	Q	
L					
Lake, Joseph	124	N			
Lake, Samantha	271	Nauvoo	57, 58ff, 59, 61, 65, 79, 85, 93	R	
Larkin, Elijah	308	Nauvoo Attacked	80	Railroad finance	235
Larsen, Christian J.	164	Nauvoo Charters	62, 64	Railroad interest	140
		Nauvoo, First Return to	293, 297ff	Railroad Memorial	131
		Nauvoo Legion	64, 79, 173	Railroad outfit sale	197
		Nauvoo, Sale of Temple	84	Railroad passes	197, 269
		Nauvoo School	70	Railroad in Utah	187-189
		Nauvoo Temple	62, 64, 75, 239	Raunchberger, Stephen	168
		Nauvoo Temple Donations	78	Rawson, Horace	124
		Neal, Wm. C.	183, 184	Rawson, Rhea S.	315
		Neff, John	122	Ray, John A.	144
		Nevada division	175	Randall, Alfred	184
		Newspaper, first (Utah)	184	Redfield, Harlow	37
		New York Herald	187, 286	Reed, Secy. Amos	179
		Nibley, Chas. W.	199, 313	Reed, Jesse	239
				Reed, John	176

Reeder, Wm. H.	314, 315	Smith, Joseph Fielding -- The writings of Joseph Fielding Smith, Historian of the L. D. S. Church, have been used as a final check against any questionable dates or data.	167.	Tithing	126, 145-146
Reeves, John	275	Smith, Lot	167.	Tithing office	219
Relief Society	93, 201	Smith, Lucy Mack	70, 81	Toasts, pioneer	148
Rich, Benjamin E.	9, 259, 313, 335	Smith, Samuel H.	97	Todd, Rev. Dr.	195
Rich, Benjamin L.	9-11, 182, 197, 219ff	Smith, Silas	144	Tonton, England	3
	318, 335, 336	Smith, Thomas S.	132, 143	Tools of pioneers	220
Rich, Benjamin L., Jr.	11	Smith, William B.	19, 65, 76	Tracy, Moses	110
Rich, Charles C.	53, 80, 81	Smith, William R.	144	Trades of Ogden	120
Rich, Diana (Nina)	9, 197	Smith, Willard G.	144, 180	Traveling parties--number	176
Rich, "Loney"	329	Smith, Winslow Farr	223, 336	Trial by jury	15
Rich, Thos. C.	123	Smoot, Abram.	59, 79, 96, 153, 155, 179	Trial of Lorin Farr	244ff
Richards, Franklin D.	18, 79, 177, 189, 194, 201, 237	Snake killing	102	Tribe, George H.	246, 253
Richards, Willard	50, 61, 65, 80, 81, 84, 101, 118, 129, 130, 141	Snell, Henry	208	Trowbridge, James	2, 3
Richardson, Lydia	28	Snow, Amy Harvey	14	Trowbridge, Mary	2
Rigdon, Sidney	43, 47, 49, 50, 54, 62, 64, 176	Snow, Eliza R.	219	Trowbridge, Thos.	3
Riley, Wm.	14	Snow, Erastus Fairbanks	3, 21, 36-38, 81, 179, 270	Turley, Theo.	59
Roberts, B. H.	39	Snow, Gardner	123	Turner, Ephraim	200
Robinson, George W.	54	Snow, John	2, 13, 14	U	
Rochester, Mass.	21	Snow, Levi	3	Union Pacific R. R. Co.	189, 191, 194, 199, 236
Rockwell, Orrin Porter	50, 67, 76, 125, 153, 155, 168	Snow, Lorenzo	3, 78-79, 143-144, 149, 177, 179, 180, 225, 365	United Order	19
Rockwood, Albert P.	79, 144	Snow, Lydia	2, 3, 6	Utah Central R. R.	189, 197
Rocky Mountains -- B. Young dream	84	Snow, Persis and Warren	14	Utah Northern R. R.	234-235
Romney, David S.	318	Snow, Wilburn	37	Utah Stake	243
Romney, Mary Ann	354	Snow, Willard	59, 130, 346	V	
Roosevelt, F. D.	108	Snow, William	33, 36-7, 38, 59, 78-79, 123, 128	Valentines, comic	372
Rosenbaum's store	111	Snow, Zurabbel	2, 14, 33, 38, 121	Van Vliet, Capt. Stewart	167
Ross, Caroline Roger	9	Social Hall (SLC)	135	Vermont farm life	30-33
Roundy family	96	Spencer, Daniel	80, 94, 130, 179	Vermont Historical Society	29
Russell, Daniel	79, 97	Spencer, Orson	80, 81, 130	Vermont State	19-41
Russell, Samuel	79, 96	Sports, pioneer	32-33	W	
Russell, Wm. H.	153	Sprague, Artemus	106	Waldron, Lorenzo	262
Ryan, Mrs. Black	273	Stake Vice Presidents	236	Walker, Chief	130, 141, 142
S		Stanford, Joseph	239	Walker, Wm.	97, 98, 153
St. Johnsbury, Vermont	21, 38	Stanford, Leland	190-1, 194-5, 197, 202, 266, 272ff, 291	Walker, Wm., Mrs.	284
Salem, Mass.	17	Stanford, Leland Mrs.	197, 266-7, 273, 275	Wall, Wm. M.	72, 111
Salt Lake & Ogden R. R.	199	Stanford, U. Library	191	Wallace, George B.	98
Salt Lake Valley	84, 123	Startup, George A.	297	Walls about cities	133, 151
Sandwich, Mass.	13	Stanton, Edward	173	Wangsgard, Florence Gay	315
San Francisco, California	288ff	State Representatives, first	30	Ward, Barney	117ff
Schoenfeld, Albert	208	Stewart, J. G.	171	Ward, Laura	280
School for the Prophets	203	Stewart, Urban Van	106, 108, 116-117	Wardle, George	149
Scibird, Ruth	191	Stilwell, O. J.	184	Warren, Richard	3, 6, 18
Scott, John	80	Steptoe, Col. E. J.	144, 145	Warrum, Noble	188
Scoville, Lucius N.	123	Stickney, Samuel	124	Warsaw Signal	85
Sears, Heber	369	Stoddard, Judson L.	153, 155	Washington Benevolent Society	9, 11
Segoits, Chief	146	Stone, Amos P.	345	Washington, George	3, 9, 11
Self Support	78	Stowell, W. R.	285	Wasson, Lorenzo D.	70
Sharp, John	144	Stout, Hosea	80	Waterford, Vermont	9, 11, 19ff
Sharp, Thos.	238	Strang, James J.	75, 76, 81	Watkins, Sen. Arthur V.	276-277
Shaw, Ambrose	107, 111	Stratford, Edwin	236	Weber returns from South	169
Shaw, John	107, 111	Stray Cattle	94	Weber Stake	105, 129, 236
Shaw, Martillo	108	T		Weber settled	129
Shelley, W. H.	308	Tabernacle (First SLC)	123, 131	Weber County Road Co.	179
Shelton, Henry C.	106	Tanner, H. S.	289	Welby, Richard	17
Sherwood, Henry G.	129	Taylor, Green	112, 179	Wells, Daniel	85, 117, 121, 130, 149, 156, 171, 173, 189, 198
Shurtliff, L. W.	236, 241	Taylor, John, Pres.	50, 61, 65, 69, 76, 78, 80-81, 95, 136, 141, 150, 174, 177, 195, 202, 225, 240-241, 261	West, Chauncey W.	154-5, 158, 166, 177, 179, 183, 187, 189, 201
Silk Industry	219	Taylor, Richard	240	Wheat	223
Skiffe, Deborah	4, 6	Taylor, Stephen	78	White, Barnard	339
Skiffe family	5, 6	Telegraph	183, 186ff	Whiting, Eldon	143
Skiffe, James	6	Temple Block (SLC)	99	Whitmer, David	49
Skiffe, Nathaniel	6	Temple, Kirtland	44ff	Whitmer, Jacob	142
Skiffe, Sarah	5, 6	Temple, Nauvoo	58, 62	Whitney, Asa	187
Skiffe, Stephen	4	Temple, St. George	236-237	Whitney, Horace K.	135
Small pox	365ff	Temple, Salt Lake	135-136	Whitney, Newel K.	19, 65, 81, 95, 121
Smith, Alexander	51, 53	Temple Marriage	65	Whitney, Orson F.	30, 33, 141, 153, 202
Smith, Elias	59, 155	Templeton, Mass.	9	Wiggins, Rhea Farr	346-347
Smith, Emma	49, 51, 57, 68ff, 75, 93, 239, 298	Terikee, Chief	107, 110, 112ff, 116-7, 119	Wight, Lyman	54, 62, 65
Smith, George A.	50, 58, 61, 65, 80, 81, 143, 149, 150, 169, 171, 173, 177, 183, 195, 198	Territorial Legislature, first	125 (second) 139	Wilson, Barlow	308
Smith, George Albert	1, 103, 266, 284, 313, 314, 315, 318, 320, 350	Territorial Officers	129	Williams, Thos.	246
Smith, Hyrum	19, 50, 54, 68-70, 75, 81, 83, 97, 141, 160, 238-239, 267	Territory of Utah, organization	121	Winslow, Edward	3, 18
Smith, John	50, 95, 136, 141	Thatcher, George W.	199	Winslow, Kenelm	3, 18
Smith, John Henry	183, 207, 241, 261, 264, 284, 368-369, 376	Thatcher, Moses	199, 268, 313, 376	Winslow, Mercy	2, 21
Smith, Joseph	19, 34, 38, 43, 47-9, 51-4, 56-9, 61, 62, 65, 67-9, 75, 81, 83, 93, 97, 141, 160, 207, 217, 238-9, 267, 274, 276, 284, 289, 291, 298, 304, 312	Thompson, J. C.	130	Winslow, Thomas	2, 3, 18
Smith, Joseph, Sr.	62, 146	Thompson, Walter	194, 202	Winter Quarters	81, 84, 101, 103
Smith, Joseph F.	50, 144, 260-1, 269, 313	Thorn, Joseph, Mrs.	271	Wallace, Joseph	308
		Thurkill, George W.	199	Woodruff, Wilford	58, 65, 79, 83, 130, 143, 149, 171, 225, 284, 286, 289
		Thurman, Sam R.	245	Woodstock, Willard	37
				Woolen Mills	184
				Wooley, Edward	149

Worcester, Mass.	3
Work for pioneer boys	364
Wotherspoon, Jas. 2	246, 256, 283
Wright, Johnathan C.	144, 179

Y

Young, Brigham	3, 19, 38, 43, 45, 50, 58, 61, 65, 75-6, 79, 81, 82-3, 84-85, 93-4, 95, 99, 101, 105, 107-108, 117, 119, 121, 123-5, 129, 131, 136, 140-1, 143, 145, 149, 153, 157, 167, 177, 179, 189, 195, 203, 219, 225, 235, 239, 269, 291, 292
Young, Brigham H.	275
Young, John	95
Young, John W.	189, 199
Young, Joseph	81, 95, 123, 177, 263, 345
Young, Levi Edgar	183
Young, Lorenzo	59, 83
Young, Phineas	123
Young, Zina D.	219
Young People's Society	72

